

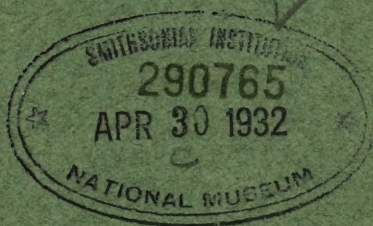
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BULLETIN 107

KARUK INDIAN MYTHS

By JOHN P. HARRINGTON



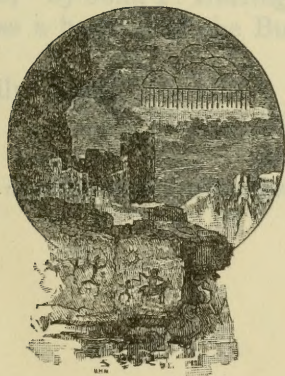
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BY

JOHN P. HARRINGTON



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SMITHSONIAN INSTITUTION,
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Washington, D. C., May 27, 1931.

SIR: I have the honor to transmit herewith a manuscript entitled "Karuk Indian Myths," by John P. Harrington, and to recommend that it be published as a bulletin of the Bureau of American Ethnology.

Very respectfully yours,

M. W. STIRLING, *Chief.*

Dr. C. G. ABBOT,
Secretary of the Smithsonian Institution.

CONTENTS

	Page
Introduction.....	1
Phonetic key.....	3
1. The Acorn Maidens.....	5
2. The Long Snake at Saḥvári.....	7
3. Robin pecks the madrone berries off his bride's dress.....	9
4. How the girl got even with the man who made fun at her packing fire..	11
5. Two brothers go target shooting.....	13
6. Bluejay doctors Chipmunk.....	19
7. Two girls apply for marriage with Spring Salmon.....	22
8. Coyote attends a flower dance at Orleans.....	24
9. Coyote and Lizard ordain details about childbirth and babies.....	25
10. How Western Yellow-bellied Racer was transformed.....	27
11. Bluejay and Bullhead doctor Redfish.....	28
12. Two Katimin maidens visit the Indian heaven.....	31

KARUK INDIAN MYTHS

By JOHN P. HARRINGTON

INTRODUCTION

Indian myths are valuable as literature in direct proportion to the faithfulness to the old style Indian linguistic form in which they are told. Volumes of mythology distorted by being told loosely in English will be of only secondary usefulness in the future, when ethnology and mythology have become more exacting sciences. The only proper method for recording mythology is to obtain the services of a good mythologist and then to take down syllable by syllable in his own language, with unrestrained literary freedom, the story as he tells it, and as nearly as possible as he heard it from those a little farther back in the lines of elders.

These ideal conditions were fulfilled in the following series of texts. Caught exactly as naturally dictated by Mrs. Phoebe Maddux, Indian name 'Imk^ʷánva'n, meaning Wild Sunflower Greens Gatherer, 65-year-old full-blood Indian woman of the Karuk Tribe of north-western California, they not only constitute Karuk as it is spoken and narrated, but Karuk literature, which when its syllables are analyzed and the exquisite force and balance of the elements appreciated, ranks well with the literature of any language.

The Karuk, whose name means "upriver" Indians, hold a stretch of the central course of the Klamath, the most like the Columbia River of any of California's streams. Along the banks of the central Klamath lived the Karuks, their villages of rows of well-built plank houses hugging the stream. Here they knew and named every rock and pool by the river, every gully and fallen tree upslope. With customs leaning on those of the downriver Indians, the Yuruk, and the somewhat more inaccessible Hupa, and with language on the other hand distantly related to that of the upriver Indians, the Shasta, neither of these relationships impressed the Karuk as it does the white investigator, and they regarded themselves as something quite *sui generis*, the one tribe who held the middle of the world and which followed rigidly the mandates of the Ixkareyavs, the Indians who lived in the country before the Karuk came and who have turned into

birds, beasts, rocks, and ceremonies. Karuk myths have as their *dramatis personae* largely these same Ikkareyavs. The time that the Karuk came into the country and that the Ikkareyavs withdrew is imagined to be only a few generations ago, and those myths which do not deal with this ancient Ikkareyav status of the world usher in with no less imagination mythic animals that still exist; we cite for example the story of the long snake at Saŕvári (p. 7).

Every little detail of nature was apt to be explained by myth. Compare the exquisite story of the little acorn cups which were the hats of the girl acorns of the various species when they came through the sky. The story of Long Snake is a classic. Witness how Long Snake eggs attract money, even as dinosaur eggs. And witness Mr. Snake crawling riverward with only the top hoop of the baby basket sticking out of his mouth to tell of his awful deed. Robin's inordinate appetite for madrone berries does not let him even spare his bride's dress. The Indian who with characteristic love of toughening the body tried to go naked on a cold spring day is brought to terms in the evening by the wood-gathering girl whom he ridiculed in the morning for packing fire. Two brothers, who are jeered at because of their poverty when they go target shooting, acquire untold property when one of them is swallowed and spit forth by a snake at a sacred mountain lake. Bluejay, the characteristic doctor, is detected at first sickening and then curing her patients; the old Indian story of the fee running away with the doctor. Two girls come to apply for marriage with the rich and gay Spring Salmon, but another man passes himself off for a salmon and thereby plays a terrible trick on Salmon and on the girls; this story is told to make girls beware of strangers. Coyote and his boys try various kinds of magic at an Orleans dance. Coyote and Lizard, the two most humanlike animals, the former because of his mentality, the second because of his hands, tell how humans shall be born. Even the yellow-bellied racer snake was once a powerful Ikkareyav and slipped about in a vicious way when he snakized. Redfish was also a victim of the fee-seeking doctors. And last in the list we have the touching story of how two Katimin maidens visited the far-off Indian heaven, piloted by Katimin village's guardian spirit, 'Aŕikré'n, the Duck Hawk, who lives on top of Sugarloaf Mountain.

Thanks are due to Mrs. Phoebe Maddux and other Indians who have helped in the getting and preparation of these myths, and to Mr. M. W. Stirling, Chief of the Bureau of American Ethnology, for his interest and assistance.

PHONETIC KEY

VOWELS

Unnasalized vowels:

a, a'	-----	'árā'ras, people.
æ, æ'	-----	yé'háé, well!
e, e'	-----	pehé'raha', tobacco.
i, i'	-----	pihní'tteít'cas, old men.
o, o'	-----	kohomayá'te kô', the right size.
u, u'	-----	'ú·θ 'ukrâ'm, out in the lake.

Nasalized vowel:

ã'	-----	hă', yes. The only word that has a nasalized vowel.
----	-------	---

Diphthongs¹:

ay, a'y	-----	'uvúrayvuti', he is going around. 'áttaý, salmon eggs. ta' ^a y, much.
oy, o'y	-----	hó'o'y, where?
uy, u'y	-----	'uyccárahiti', it is mixed. 'û'y, mountain.

CONSONANTS

Laryngeal:

' ²	-----	'as, stone. 'u'á'mti', he is eating. ? ² su?, inside. Ka'timí'í'n, Katimin.
h ²	-----	háriñay, year. 'akrâ'h, eel.

Radical:

x, xx	-----	xas, then. 'u' ^u x, it is bitter. 'áxxak, two.
-------	-------	---

Dorsal:

k, kk	-----	kári, then. 'u'ákkati', it tastes.
-------	-------	------------------------------------

Antedorsal:

y ²	-----	yav, good.
----------------	-------	------------

Frontal:

t, tt	-----	tayâv, all right. kunkupítti', they do that way. 'íttañ, to-day.
θ, θθ	-----	θúkkinkūñic, yellow. yíθθa', one.
s, ss	-----	sárum, pine roots. 'a' ^a s, water. vássi', back (of body).
c, cc	-----	tu'ycîp, mountain. 'íccha', water.

¹ w is represented in this paper by v, with the result that there are no diphthongs having w or "u" as second element.

² Does not occur long.

Frontal—Continued.

tc, ttc----- tcô'ra, let us go. pihní'ttcitc, old man.

r³----- 'ára'^ar, person.

n, nn----- nu'^u, we. 'únnuhi'tc, kidney.

Labial:

p, pp----- pay, this. 'ippi', bone.

f, ff----- fiθθi', foot. 'iffuθ, behind.

v⁴----- vúra, it is. 'ávan, male, husband. 'iv, to die.

m, mm----- ma'^aθ, heavy. 'ám'm'ma, salmon.

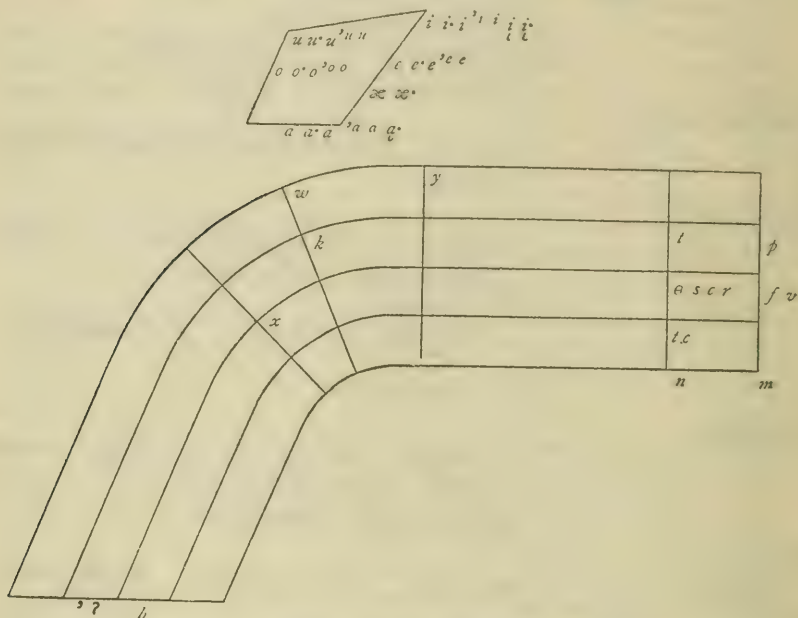


FIGURE 1.—The Karuk phonemes

DIACRITICALS

Length:

Unmarked : short

· : long

Pitch:

' : high

˘ : middle

` : low

ˊ : final atonic, lower than `

³ r does not begin words, or double.

⁴ Does not occur long.

Level and falling tones:

Unmarked: short or level

˘ : high or middle falling

˘ : low falling

˘ : low falling atonic

Additional marks:

˘ : inlaut form of ˘

˘ : inlaut form of ˘

˘ : inlaut form of ˘

˘ : indicating detached pronunciation of t.s and t.c

˘ : indicating vowel nasalization

1. THE ACORN MAIDENS

'Iθá:n 'ú'mkun va˘ 'Ikxaré'yavsahanik paxuntáppan. Xás kinip-
pé'r: "Teimi kúvyi'cīprē'vic, kó'vúr é'k yá'mātcashe˘c pamik'un-
ápxa'an, teimi kíkvi'kvānā'a." Kárixas kunvíkvānā'nik pamukun-
ápxa'an. Kunpī:p: "Kó'vúra hik 'apxányá'mateas ku'ixunáttī'hvē'c." Teimaxmá'y vúra teé'mya˘tc pakinnippé'r: "Teimi kúvyi'cīprī'.
Káruma yá'sárá tū'innic."

Xás 'u:m Xánθi:p¹ púv ipθiθ pamúpxa'an. Xas va˘ vúr u'ú'ssip
pamu'asipxánnahite.

Káru 'u:m Xúnýáv² púvatákkukanik pamúpxa'an. Xás va˘ vúr
óθxū'nnā'nik, 'u'ú'vrīnā'nikite. Tó'pθiθanik 'uma vúra nik.

Xas 'Axvá:m³ kíte 'u:m vura tupíkyá'náyá'tchā'nik pamu'ápxa'an.
To'ptákkūkmārā'nik.

Káru 'u:m Xánpu:t⁴ 'u:m káru yá'mate tó'kyāv pamúpxa'an.

Kárixas Xunyáv 'uppī:p: "Kinikini na˘ vúra xún'yav, ník'yātàvā
nā pananípaxa˘n takúkk'ī'ppūx."

Kárixas kunívyi'cīprē'nik. 'Ó'k yá'sárá'θivθà'nnē'n kuní'vā'y-
rāmnihā'nik. Kárixas kunpī:p: "Yá'sárá'f'n nu˘ kinpáttatihe'c." 'Ú'mkun kár Ikxaré'yavsaha'nik, 'ú'mkun Páynanu'ávahkam Vé'kxá-
ré'yavsaha'nik. Kún'ásimtcákti'hvā'nik xas pamukun'ápxā'nnā'kun-
pávpírā'mnihvā'nik pa'ó'k 'iθivθà'nnē'n kuní'vā'y'rāmnihā'nik. Va˘
kunkúphā'nik Paxuntáppan. Kinfumyíhanik 'Axvá:m Xánpu:t
xákka˘n Xunyáv'f'n, hí'yi 'ú'mkun yá'mateas pamukun'ápxa'an.
'U'afittū'nvā'nik. Vírī 'ú:m kunfúmyíhanik. 'Arara'f'n púv ictá'n-
tíhap' 'Axvá:m. Káru 'u:m Xánpu:t 'u:m káru pu'amayá'hārà
karu vura sákri'v. Vírī 'ú'mkun vura pu'amayá'hārà, 'ikxáram-
kūnicās paxū'n. Káru Xánpu:t 'ú:m vūrā sákri˘v kár ikrāv.

¹ Acorn of the black oak, *Quercus kelloggii* Newb.

² Acorn of the tan oak, *Lithocarpus densiflora* H. and A.

³ Acorn of the post oak, *Quercus garryana* Dougl.

⁴ Acorn of the maul oak, *Quercus chrysolepis* Liebm.

'Ā'nvākā'msāhānik pakuní'vā'yrāmnihānik piccī'⁵tc. Xánθi:p 'u:m xuriphákā'mhānik. 'Ā'pun vura patakuné'teip páyváhe'^{em}. Vura kári xuriphákā'm. Kó'vúra 'iθá'i:c vura 'uxúriphāhītihānik, pa'i-fáppi'^t. Xas Xunyáv te'mite vura po'ā'nvanik, 'ayu'ā'te 'úxvīp-hītihānik, hí'yi "takúkkī'ppux pananípxa'^an."

Pakuní'vō'nnihanik, ⁵'ápxā'nnak kunpavpírā'mnihvanik. Payém vura kári vari 'ápxā'nnak sù' pamukún'a'^av.

1. THE ACORN MAIDENS

Once acorns were Iksareyavs. Then they told them: "Ye are going to go, ye must all have nice hats, ye must weave them." Then they started in to weave their hats. They said: "Ye must all wear good-looking hats." Then all at once they told them suddenly: "Ye would better go! Human is being raised."

Black Oak Acorn did not finish her hat. She picked up her big bowl basket.

And Tan Oak Acorn did not clean her hat [did not clean off the projecting straws from the inside]. She just wore it, she turned it wrong side out. She finished it.

But Post Oak Acorn just finished her hat out good. She cleaned it. Then Tan Oak Acorn said: "Would that I be the best acorn soup, though my hat is not cleaned!"

Then they went. They spilled [from the Heavens] into Human's place. Then they said: "Human will spoon us up." They were Iksareyavs too, they were Heavenly Iksareyavs. They shut their eyes and then they turned their faces into their hats when they came to this earth here. That is the way the Acorns did. Tan Oak Acorn wished bad luck toward Post Oak Acorn and Maul Oak Acorn, just because they had nice hats. She was jealous of them. They wished her to be black. Nobody likes to eat Post Oak Acorn. And Maul Oak Acorn does not taste good either, and is hard. They [Post Oak Acorn and Maul Oak Acorn] do not taste good, [their] soups are black. And Maul Oak Acorn is hard to pound.

They were all painted when they first spilled down. Black Oak Acorn was striped. When one picks it up on the ground it is still striped nowadays. It is still striped. She was striped all over, that girl was. But Tan Oak Acorn did not paint herself much, because she was mad, because "my hat is not finished."

When they spilled down, they turned their faces into their hats. And nowadays they still have their faces inside their hats.

⁵ Ct. pakuní'vā'yrāmnihānik, when they spilled in.

2. THE LONG SNAKE AT Saṽváti

Pi'ēp yíθa pa'áraꝛ vo'kúphā'nik, Saṽvárih'áraꝛ vo'kúphā'nik, 'uxxússā'nik: "Tik'án'ũ'ffivāñ." Xas 'u'ú:mmánik 'astí'p. Xás xánnahicite vur utúrá'y'vā. Yánava ká'n 'úr uθá'ñiv. Xás úxxùs: "Íf yá'matcite pa'úru." Xára vura tuθittívanik 'Apsunxarah'úru vo'mmússahiti', tuθittívanik vaꝛ kó'k 'aná'yav, 'íck'í't. Xás 'u'ē-teip. Xás máruk 'u'ē'oraꝛ 'ínnā'k. Xás yó'ram 'á' kú'k 'u'ē'θ'ma, pahí'tteak 'uθá'nnám'nì. Vaꝛ kunkupafuhíccahiti pa'arará'uꝛp vaꝛ kun'áhakkuveꝛc pa'úru. Xás úxxùs: "Naꝛ nixút 'Apsunxarah'úru." Yáv 'úr ó'kyav. Tu'á'pún'ma. Xás úxxùs: "Púyé'fyáv." Vúra 'uꝛm taꝛy pé'epuk pó'kkó'khiti', vúra 'uꝛm tó'ckí'thà'.

Teavura pá'npay máh'it 'úmmũ'sti pa'úru. Yánava tukítráhe'en. Yánava vúra 'uꝛm yá'mate po'kkú'nnámniha' 'Apsún'aram'ma. Yánava 'Apsún'anammahate, mukinínnā'sitchānik. Vo'píttiha'nik: "Vúra 'uꝛm yāv, vúra uꝛm yav pananikinínnā'site pó'θtí'ttihá'nik. Uꝛm vúra múspuk péoyú'k takuníxra'am.

Teavura pá'npay 'asiktávaꝛn tó'kvaꝛ. Takké'te Pa'ápsun. Yó'ram 'á' 'u'á'kkiθri'y, pahí'tteak 'u'á'kkiθrá'mniha'. Vúra taꝛy 'u'á'mti', 'á'ma karu vur u'á'mti', Pa'ápsun, puí'teꝛiꝛc haru vura kun'ák'kihti'. Vura takké'te Pa'ápsun. Teavura pá'npay pamuhró'h axi'te to'θθí'nnáti'. Taxxár ó'kriꝛ Pa'ápsun. Kumá'kke'ete, kumá'kke'te Pa'ápsun, kú'kkuꝛm 'im'áꝛn kumá'kké'cite. Yó'ram vur ó'kri'. Pá'npay kúníc takunví'ha'. Takké'techirurav. 'Uꝛm vúra tupíhtā'nvūti pa'ávaha', pa'amvé'váxra 'uꝛm vúra tupíhtā'nvūti 'ínnā'k.

Káru 'uꝛm pa'asiktávaꝛn 'úkriꝛ 'ínnā'k, vaꝛ vura xákkaꝛn kun'íꝛn Pa'ápsun, káru páxxi'te.

Teavura 'iθá'n kumamáh'it tó'kví'thà' paye'nipaxvúhite, θaxtú'yak tó'kví'thà', xás 'úxxùs pa'asiktáva'an: "Tí 'íccaha' kaniktávan." Tó'kví'thà paxxi'te. Xás 'ahinám'ti'mite 'uksáppic. Xás 'uvá'ram. Pa'ávansa 'uꝛm 'ikmaháteraꝛm 'úkri'. Teavúra teé'myaꝛte vura 'íck'í' vúra nik po'áhu^u, vúra nik 'íck'í po'áhu^u. 'Axmá'y kúníc 'úxxak', teím ú'í'ponē'c, musá'kukamite tu'íppahu^u. Víri payú'm páy ukú'pha'. Víri k'úna vúr uptáteyũ'nfák Pa'ápsu^un. Yánava pamúskũ'nnāθvā kite 'uhyárũppā'ti pamúpimā'nnāk. Víri vúra yí'v súvā po'nnú'vha' po'píck'ā'kkũri pec'k'ē'ccak Saṽvárik'usā'm. Ník ukvírìppinì pa'asiktáva'an. 'Uxxù's: "Íkki'te 'upíkyí'mnũpā'vìc 'astí'p." Yo'nnú'vha po'píck'ā'kkũri Pa'ápsúnxára. Hínupa 'uꝛm vura vaꝛ to'xvírip paxxi'te. Hínupa vaꝛ ta'ífutetí'mite, 'íck'ē'ccak to'p'vā'ram mukrívra'am. 'Ayu'á'te takké'ete. Vúra 'ip k'aru kó'vúra 'u'áve'cat pa'áraꝛ 'ínnā'k. Pávaꝛ kinínnā'site kunikyā'n'nik, Pa'ápsunxára.

2. THE LONG SNAKE AT Saŕvári

Long ago a person did thus, a person of Saŕvári,⁶ thought: "I'll go swimming." Then he got to the river's edge. Then he was looking around. Behold an egg was lying there on the sand. Then he thought: "What a nice-looking egg." He had heard for a long time what a Long Snake egg looks like, that that is the kind which is medicine, is luck. Then he picked it up. Then he carried it upslope to the living house. Then he put it on the bench above the yôram, he put it in an Indian trunk. They claim that Indian belongings will come to the egg. He thought: "I think it is a Long Snake egg." He fixed it up good. He knew [that that was the kind], and he thought: "How good." He was winning a lot of money all the time, he was lucky.

Then after a while one morning he looked at the egg. Behold it was hatched out. Behold there was sitting in there [in the Indian trunk] a baby snake. Behold a little snake, that was his pet. He used to say: "He is good, he is good, my pet," when he was gambling. That [snake] was his money whenever they bet on the other side.

Then after a while he bought a woman. The snake was already getting big. It was coiled on the yôram bench, coiled up in an Indian trunk. It ate lots of food, salmon too, they fed it deer meat too. That snake was already getting big. Then after a while his wife gave birth to a baby. The snake lived there a long time. The snake was getting bigger all the time, every day it was bigger. It lived in the yôram. After a while they got to hate it. It was getting too big. It helped itself to the food, to the dried salmon in the house it helped itself.

And the woman lived in the house, she stayed in there with that snake, and the baby too.

Then one morning the little girl was asleep, she was asleep in the baby basket, and the woman thought: "I'll go and get water." The baby was asleep. Then she stood [the baby basket] up by the fireplace. Then she went. The man was in the sweathouse. She hurried along fast, she hurried. All at once it was like there was a noise, she had not got back yet, she was coming back close below the house. Then she did thus [glanced] down river direction. Then behold the snake was going down slope. Behold only its [the baby's] head hoop [the top hoop of the baby basket] was sticking out of its [the snake's] mouth. Then there was a booming noise heard afar as it jumped into the river, down slope of Saŕvári. The woman ran downslope. She thought: "Maybe it [the baby] fell back out by the river." It made a big booming sound as it jumped in. It was that it swallowed that baby. That was the last of it, it went to its

⁶ A place a little down river of Ishipishrihak.

home in the river. It was getting big. And it could have eaten up all the people in the house. They had made a pet out of it, out of that Long Snake.

3. ROBIN PECKS THE MADRONE BERRIES OFF HIS BRIDE'S DRESS

'Uknî. 'Ataháriya kun'ára:rahiti'.

'Uꞑm vúra vaꞑ kíte 'ukupitti' pó'phikirí'hvuti' teiꞑpákpaꞑk 'ikmahátera'm. Teavura pá'npay kunippé'er: "Té'coꞑmkirâp." Xás 'uvô'nsip, 'ikmaháteraꞑm vúra, xás 'u'ihivrik, xás 'uppî:p: "Fá't kuma yáffus?" Xás 'uppî:p: "Xanvátyáffus." Xás 'uppî:p: "Pú'haḥa, kamipvá'raḥi."

Xás kúꞑkuꞑm 'upíkvi'tpà'. Kúꞑkuꞑm 'axmáý 'ár utnú'pni tárup-pakaḥ. Xás kúꞑkuꞑm 'uppî:p: "Té'coꞑmkirâp." Xás uppî:p: "Fá't kuma yáffus?" Xás uppî:p: "Yúxḥarányáffus." "Pú'haḥa, kámipvá'raḥi." ⁷ "Teám. Kamipvá'raḥi."

Teávúra kúꞑkuꞑm 'axmáý k'úꞑkuꞑm 'ár utnú'pni'. Kúꞑkuꞑm kunippé'er: "Té'coꞑmkirâp." 'Úkvi'thiti'. Xás kúꞑkuꞑm 'uppî:p: "Fá't kuma yáffus?" Xás 'uppî:p: "'Axyúsyáffus." "Kámipvá'raḥi." Kúꞑkuꞑm 'upíkvi'tpà'.

'Axmáý kúꞑkuꞑm kunippé'er 'ár utnú'pni', kúꞑkuꞑm kunippé'er: "Té'coꞑmkirâp." Xás 'uppî:p: "Fá't kuma yáffus?" "'Ípayyáffus." "Pú'haḥa, kamipvá'raḥi."

Kúꞑkuꞑm 'axmáý 'ár utnú'pni'. Kunippé'er: "Té'coꞑmkirâp." "Fá't kuma yáffus?" Xás uppî:p: "Úruhsayáffus." "Pú'haḥa, kámipvá'raḥi." "Teám."

Xás kúꞑkuꞑm 'axmáý 'ár utnú'pni', xás kunipé'er: "Té'coꞑmkirap kúꞑkuꞑm." Xás 'uppî:p: "Fa't kuma yáffus?" Xás 'uppî:p: "Sáprukyáffus." "Pú'haḥa, kamipvá'raḥi." "Teám, kamipvá'raḥi."

Xás kúꞑkuꞑm 'axmáý 'ár utnú'pni kúꞑkuꞑm, xás 'uppî:p: "Té'coꞑmkirâp. 'Itsá'rihvi'." Xás 'uvô'nsip. Xás uppî:p: "Fá't kuma yáffus?" Xás 'uppî:p: "Kúsrípcyáffus, 'áxkunicyáffus." Xás 'uv-vô'nsip. "Teám. Vaꞑ 'uim pán nixxúti': kírí nanihró'ha kúsrípcy-áffus." Kárixas 'upvônnupuk. 'Ínná: kúꞑk 'u'í'pma', yánava 'ínná:k pamuhró'ha'. Hínupa vaꞑ teim u'ivit.curo'vic pamuyáffus. Hínupa 'uꞑm teim u'áveꞑc pamuyáffus. Teávúra kó'vúr 'uḥáffipeur pakusríppic pamuhró'ha muyáffus. Xás ukx'í'pciḑ. Teiꞑpákpaꞑk xas ukx'í'pciḑ. Teiꞑpákpaꞑk 'ukúphá'nik.

Payváhiꞑm vúra kari vo'á'mti payváhiꞑm vúra kar uvictā'nti', pakusríppic.

Kupánnakanakana'.

Teé'myaꞑte 'ik vúra 'Atáyteúkkinate 'i'ú'nnúprave'c. Teé'myaꞑte 'ik vúra 'Ieyá't 'imcínná'vic. Nanivássi vaꞑ 'ik'inayá'tc.

⁷ The announcing man answers this.

3. ROBIN PECKS THE MADRONE BERRIES OFF HIS BRIDE'S DRESS

Ukni. Once upon a time they were living.

He was just doing that way all the time, sweating himself, Robin, in the sweathouse. Then after a while they told him: "Someone has come to marry you." Then he [Robin] got up, he was inside and answered, then he said: "What kind of a dress?" Then he [the announcer] said: "A clam dress." Then he [Robin] said: "No; let her go home."

He went back to sleep again. Again somebody all at once looked in through the sweathouse hatchway. Then he [the announcer] said again: "Someone has come to marry you." Then he [Robin] said: "What kind of a dress?" Then he [the announcer] said: "An abalone dress." "No; let her go home."⁸ "All right. Let her go home."

Then later again all at once somebody looked in. Again he [the announcer] said: "Someone has come to marry you." He was sleeping. Then again he [Robin] said: "What kind of a dress?" Then he [the announcer] said: "A Digger pine nut dress." "Let her go home." He went back to sleep again.

Then all at once again somebody told him, looking in, again some one told him: "Some one has come to marry you." Then he [Robin] said: "What kind of a dress?" "A juniper seed dress." "No; let her go home."

Again all at once somebody looked in. They told him: "Somebody has come to marry you." "What kind of a dress?" Then he [the announcer] said: "A disk-bead dress." "No; let her go home." "All right."

Then again all at once somebody looked in, and said: "Somebody again has come to marry you." Then he [Robin] said: "What kind of a dress?" Then he said: "An olivella dress." "No; let her go home." "All right, let her go home."

Then again all at once somebody looked in again, and said: "Somebody has come to marry you. Wake up!" Then he [Robin] said: "What kind of a dress?" Then he [the announcer] said: "A madrone-berry dress, a red dress." Then he [Robin] got up. "All right. That is all I am thinking: I want my wife to have a madrone-berry dress." Then he went out. He went back to the living house; he saw his bride was in the house. He kept pecking off of her dress. He was eating her dress. Then he ate off all the madrone berries from his wife's dress. Then he flew up. Robin then flew up. Robin did this.

Robin still eats it, Robin still is fond of it, madrone berries.

Thus ends the story. Spring up early, Spring Cacomite. Shine early, Spring Salmon, hither upriver. My back is straight.

⁸ The announcing man answers this.

4. HOW THE GIRL GOT EVEN WITH THE MAN WHO MADE FUN AT HER PACKING FIRE

Ká:n tu'árihraz 'ifáppi:t 'ípputtatc, 'ahup 'uttúrantí' 'u'áhti ka'íru.⁹ 'Áxmáy yú:m 'ar u'árihraz. Xás 'uhyárihic, xas 'úmm'u'sti'. 'Á? vári kunic 'u'é:ti pámu'akkavákkir.¹⁰ Xas 'uppî:p: "Fá:t kumá'i'i pe'áhti'?" Xas 'uppî:p: "Aθi:k ná'ímti'." "Æ', pik-váhvāhvēnate 'uktahā'kvūti', hum kip 'ár u'āhti', hūm káru 'ára 'áθi:k 'u'ímtihe'c. Na: 'Amé'kyá:ra:m taniváram. 'Á:ma tò'ppāx 'Amé'kyá:ra'm." 'Uksā'hti', vúra 'úksā'hti', 'utákkā'nti po'āhti'. Xas 'u'árihrō'v. Xas pa'asiktáva:n 'u:m káru máruk u'árihraz. 'Ahup tó'ttúrar.

Tcávúra má'mvānnihite tu'áhu^u. Xas 'a? uturā'tti'. "Yánava tcim 'upaθrihe'c, tupikxanampáyā'tchā'." Xas 'uppî:p: "Í, kir upáθri', 'í, kir ukyúttuñi." ¹¹ Xas tó'kyav pa'áhup. Ta'ittam 'upará'mvāhē:n 'upaθákvátsúru^u. Tcavura pá'npay to'kyúttuñi, tahé'mpu',¹² ké'tc to'kyúttuñi tahé'mpu'. 'Ahka:m tó'kyav pa'ifáppi't, pa'áhup 'ukyā'ttihirak 'áhka:m tó'kyav. Xas uxxus: "Kúmate:tcvānnihite xas ik nipvū'nnihē'c." Va: vura kíte xús 'u'íruvo'ti pa'ávansa. 'Uxviphūnnicti': "Hí 'ip tanatákkávat? Ta'ip 'úp-pā't: 'Kúmate:tc 'ó'k ni'íppaho'vic, tuvákkuri'." 'Uxxus: "Mínik 'ata tcim u'íppake'c." Xás 'úptū'nsip. Nássakan vári tó'kyúttuñi. Xas 'u'áhō'ti'. Kúkku:m vúra vo'pā'hsip pa'a'h, po'pvō'n'ni, vura vo'āhti 'ássipak. Karu pa'áhup 'utú'nti'.

Tcimaxmay mu'íffuθ 'úxxak. 'Ámay 'úhyi:v: "Tcim ihyárihic, maté: nútteū'phi'." Xás 'uhyárihic. Xas 'uppî:p: "Tcími yāv nè'kyāv, tcími 'ā'h ikyāv. Tanippi'mcav.¹³ Xas 'úksa: pa'asiktá-

⁹ Or: 'u'áhti k'áru.

¹⁰ With the base of it held forward, as a rich man does.

¹¹ She was just hoping it would rain or snow, so that the man would feel good and cold as punishment for having laughed at her for packing fire.

¹² Lit., snow meal. That kind of snow piles up quickly.

¹³ The man was wearing only his arrowwood armor to keep him warm, and it was late and cold. But the same man would have started out again naked the next day, the narrator commented. Kúkku:m vura va: fáttā:k 'uvārame'c po'súppā'ha'ak. Kúkku:m vura hō'y vúrav uvāramē'c 'im'á:nkam. Puxay vura térahe:cafa, ník atava xās tapí'mcav. Va: vúra kúkku:m 'ukuphé'c, va: vúra kúkku:m 'ukupavúra'yvāhe'c 'í'ckipate. Vúra 'u:mkun kunxúti yav panukupé'fyúkkāhiti'. Pufā't vúra 'í'n fá't kin'ása:vāθē:cāp papi'ē'p va'ārā'ras: He will go some place again when morning comes. He will go some place again the next morning. He will not stop for that, though he nearly got frozen to death. He will do it again that way, will go around again that way, naked. They used to think it was good to go around that way. Nothing could make those old-time Indians wear clothes.

va'an. Xas 'uppîp: "Pikvâhva' hvē'nate 'uktahâ'kvuti' hum kip 'âr upî'mcāmti'. Vó'mkip kari 'âr upî'mcāmti'. Hó'y 'if 'ata té'pî'mcāv, na; nixúti 'ipíkeā'yvūti'." "Tcimi 'ā'h ikyāv. 'Ō'k 'axvâ'xâra nickúruhti'. Tcimi va; kumá'i'i 'ā'h ikyāv. 'Ō'k nickúruhti 'axvâ'xâra." "Pú'hārā." "'Ō'k ni'á'phúti pihyâ'ke'rapaθrā'm'var." Xas 'uppîp: "Pú'hārā." "Tcimi man va; nuθárihi panani'akavákki, kó'vúra passu, va; vura kó'vúra nu'álkihe¹⁴." "Pú'hārā." "Tcimi man pananímvi, 'Ické'cā'tcîp." "Pú'hārā." "Ō' káru va; ni'avíkvuti yuhírim." "Pú'hārā." "Tcimi man pananippā'ssāhā, tcimi ma nu'ē' pananippā'ssāhā." "Pú'hārā." "Tcimi man nuhró'hahi' xā't ik né'hrū'θvāhā'." "Tcimi man 'ā'h kaníkyāv." Ta'ittam 'ā'h ukyā'he'n, 'a'h. Ta'ittam 'uppímkyúhe'n.¹⁵ Tcāvúra tayav, tupímkyuháyā'tchā'.

Xas kunpiyā'ram, Xavnámnihi¹⁶, pamukrívra; m pa'asiktáva'an. Tó'hrū'θvāhā', mukrívra; m vúra kuní'ne¹⁶. Vura tu'ā'tcētcā, 'Ikeakite. Xas kuní'pma'. Púyava 'u; m 'ukúpphā'nik Xavnamnihi¹⁶ asiktáva'an.

4. HOW THE GIRL GOT EVEN WITH THE MAN WHO MADE FUN AT HER PACKING FIRE

The girl was walking up to Ipputtate; she was going for wood, and she was packing along fire at the same time. Then all at once she saw somebody down river coming in upslope direction. Then he stopped; he looked. He was packing his quiver holding it high up. Then he said: "What are you packing fire for?" Then she said: "I am cold." "What, the quail is already hollering, and nobody is carrying fire, nobody will feel cold. [He was laughing as he said this.] I am going up to Amekyaram. They are catching salmon already at Amekyaram." He was laughing, he was just laughing, he was making fun of her packing fire. Then he went on upriver. Then the woman too went on upslope. She was going to get wood.

Then she walked upslope a little way. Then she looked up in the air. "Behold it is going to rain. It is all clouded over." Then she thought: "Oh, I wish it would rain; oh, I wish it would snow." Then she made the wood. Then she was chipping off dry fir bark with a wedge. Then after a while it was snowing, dry snow; it was snowing a big fall of dry snow. The girl made a big fire there, where she was making the wood. Then she thought: "Just a little later now and I will go downslope." All she could think about was that man. She was mad at him because "Why did he laugh at me? That fellow said: 'I will be passing through here on my way back this

¹⁴ Meaning in the middle of the river.

¹⁵ Gesture to show him exposing the different parts of his body in turn to the fire.

¹⁶ The former rancheria at the Knudsen place.

evening, at sundown." She thought: "I guess he is about coming back." Then she put the load on her back. The snow was up to her ankles. She was walking along. She carried the fire back again as she went back downslope; she was carrying it in her bowl basket. And she had the wood, too, on her back.

Then all at once there was a noise behind her. All at once he hollered: "Stop, I want to talk with you." Then she stopped.

Then he said: "Do something good for me, make a fire for me. I am cold." Then the woman laughed. Then she said: "The quail is hollering; nobody ever feels cold. Nobody feels cold. You are not cold, I think you are telling a story." "Make a fire for me. I am carrying here in my hand a head-cut of a salmon. Make me a fire for that. I am carrying here in my hand a head-cut of a salmon." "No!" "I have here a pair of hair club bands with woodpecker scalps on it." Then she said: "No!" "Well then, I will give you my quiver, and all that is inside of it, all that I will give you." "No!" "I will give you my fishery, Ickecatip." "No!" "I am carrying inside here a flint knife." "No!" "Well then, my armor, I will give you my armor then." "No!" "Well then, let me marry you then, you can make a slave out of me." "Well then, I will make a fire." Then she made a fire, a fire. Then he warmed himself. Then he was all right, he warmed himself thoroughly.

Then they went home, to Xavnamnihitc, to the woman's house. She had him for her slave, they were going to live at her house. She was happy, she was laughing all the time. Then they got home. That is what Xavnamnihitc-woman did.

5. TWO BROTHERS GO TARGET SHOOTING

Kunθittiv yúm tósriv tipáha's. "Teó'ra nusrívan," kunippé'r, "teó'ra nusrívan." Xas kuniyáram. Puxay vúra 'ávap. Takuni-crívar.

Xás kun'úm. Tó'sríccip. Xára vúra kinímm'ú'stí'. 'Axmáy yíθa 'ók 'u'árihira', pakun'iruvé'hrivárak. Xas 'uppîp: "If kyá-nimitcas kúsrívarukkahe'n? 'Ók 'u'úm 'uhkiríppux pu'icrímtiha'a. Nu' 'ók 'ukiríppuxsa pu'icrímtiha'p. Kó'vúra 'uhkiráyyārās va' xas núsrímtí'. "É'y," xas uppîp pakké'te, "teó'ra, teími nupiyá'ram."

Xas kuniyáram. Xas 'úxrar pakké'te. Teávúra kun'í'pma karuk mukuníkrí'ra'am. Kári vur 'uxráratti'. "Puya 'if k'árim takinip-pé'r."

Xas 'uppîp: "Mit niθittí'mvō'tihāf, 'ára'r 'uyás'ārā'rāhē'c pó'x-xútiha'ak, to'ppá'tvárāhā'k pa'úkra'am, 'Ára'r 'U'ípamvā'nnatihi-ró'kra'am. Teávúra 'itráhyar takunpíkvē'c, ko'v o'ahará'mmāñik, kari vari vura 'uxráratti. kó'v o'ahará'mmāñik. Xas kari 'uppîp, 'ínnāk 'upvō'nfùruk, xas 'uppîp: "Nu' teími yí'v nuyá'rame'c,

teimi yí:v nu: máruk nuppátvārè^{ec}, hó:y vúrava uttá'nvàhà^{'ak}, kó:va tana'ahára^{'am}."

Ta'ittam po'súppā'hà', ta'ittam kunyá'ramàhè^{'en}. Xás 'uppî:p: "Teimi né'mm^{'ũ}stihè^{'c} 'ik vúra." Xú:n kite takunámki'nvà. Xas kunyá'ram kunáho'tì vúra. Tcávúra tayî:v, tcávura yí:v takunáhu^u. Xas pakuníffukuvra: yánava sām pa'úkra:m 'u'í'θra'. Tákunū'm. Vírì vo'kupitti kípimnak¹⁷ pa'úkra:m po'í'θra'. Kípimnak po'í'θra'. Vúra 'u:m tu'áy panínamite. Xas 'uppî:p pakké^{'ec}: "Na: vúra puna'ávichàrà." Xas 'uppî:p: "Teimi 'ók vur é'kri¹, 'itrô:p ik 'ók 'ikvécrihè^{'c}. Pávúra puné'pmā'htihà^{'ak}, 'ók ik vúra 'ikré'vic. Maník ni'ippake^{'ec}."

Xas 'u'árik^{'ar} pa'úkra^{'am}. Pó'árik^{'ar}, xas 'u'úh¹⁸ pa'iccaba'. 'Arátvārāfā:s 'u'ifúttí'ncip, po'árik^{'ar}. Xas panínamite 'úkvip'. Xas pa'iccaba vura ké'tc 'ú'uh. Xas vā: vúra ká:n 'ukrū'nti panínamite. "'Itrô:p 'ik 'ók 'ikvé'crihè^{'c}, napáppimti^{'c}ik 'uknām-tīm'mite," vó'ppērānik pamúttca^{'as}. 'U:m vúra hitíha:n 'upáppimi'.

Tcávúra va: kárita 'itrô:p tusúppā'hà', xás máh'it yá:n vúr umtarānnā'mhiti', ká:n 'u'u:m 'umússar po'krāmti^{'m}. Xas 'upáppiv pamutippa' 'upáppiv. Yánava tupivaxráhicrihe:n pa'iccaba', paká:n 'u'ū'm. Yánava vúra 'u:m ta:y pa'ahuptunvé'ttcas va: ká:n po'knām-tīm'mite. 'Atáva kukku:m 'u'úhe:n pa'úkra^{'am}, mupícci^{'p}. Xas teim upváppirô'ppiθvè^{'c} pa'úkra^{'am}, yánava ká:n 'uθá'niv sah'ahúpnihi'tc, yánava ká:n 'uθá'n'iv, 'árìmk'ūnic 'uθá'n'iv. Xas kú:k 'u'ū'm, yánava kari vari vura nik 'á:vahar, po'áfié. Ta'ittam xu:n 'upiktavárahe:n panínamite, pamukve'crihra:m ká:n 'upiktávar paxxū'n. Ta'ittam va: 'úyvá:yk'āràvāðàhè:n paxxū'n, pamutipp'. Xas 'uteú'pha', pamutipp uteuphū'n'nic 'uppî:p: "Tani'íppak, 'Apsunxarahvícā'nàk tanipáramsí'priv. Xas 'ùppàt, paxxū'n, pamú'ari. 'Uppî:p: "Tanaxúriha'." 'Iθasúppa: vura ká:n kunū'n. Tcávura kúkku:m va: ká:n kunpikvé'cri'. Xákkā'n vúra xuskā'mhar kuná'phuti'.

Xas po'máh'i'tha kunpî:p: "Tcô'rà teim'mì, tcô'rà teimi nupiyá'rami." Xas yá:n vúra 'ú'mukite kuníppāhō'ti', yánava ká:n 'uhyári puffitetā'hko^{'o}. Ta'ittam kunkúnni'hk'āhè^{'en}. Xas kúkku:m yí:músitc takuníppāhū^u, yánava ká:n 'uhyári 'ipmi'if. Ta'ittam va: kúkku:m kunkúnnihk'āhè^{'en}. Xas kúkku:m yí:músitc takuníppāhu^u, yánava ká:n 'uhyári 'ipā'hkūnic. Xas kúkku:m yí:músitc takuníppahu^u, yánava ká:n 'ipámta:p 'uhyári. Pavura

¹⁷ Or: kipikxáram.

¹⁸ Or: 'u'if.

kó· papúfite kunimússahiti viri vaꝯ vura kuní·kʷanaſipáyā·tchà pa-kuníppāhō·tí'.¹⁹

Viri vò·kùpitti tayí·núsite kuníppahu"^u, teavura kó·vúra kuní·kʷanaſipáyā·tch' pavura kó· kumá·tevi·iv, 'iktakatákkahe"ⁿ,²⁰ kúrat,²¹ 'atevíkʷa"^a,²² vákka"^{ar},²³ kó·vúra kumá·tevi·iv vaꝯ vúra kuní·kyanaſipáyā·tchà', pavura kó· kumamahátevi·iv. Tapukúníc 'ahō·tíhàp, takun'ípce"^{ek}. 'Umuk"^wítemahite kunpikve·cri·hvutíhañik, pekun-íppāhō·tíhañik. Vaꝯ kumá·i'í pátta·y 'atevi·iv kuní·kkʷaꝯ, pámit vaꝯ kun'ahārā·m'māt, pamit vaꝯ kiníppe·rat: "Pu'ó·k 'icrivē·cāp 'uhkí·rī·ppūxsā', " 'Axakvuhvuhásā·nvā vaꝯ kó· kunsáruk pakuníppak. Pakun'áho·tí', patapukunní·hkʷápha"^{ak}, pe'ktakatákkahe"ⁿ, pak-kúrat, karu vura pe'ktakatákkahe"ⁿ,²⁴ pamukun'íōvā·ykʷām 'atevi·vī·n xas takūn'āx,²⁵ kó·va 'icki·t pakun'áho·tí'.

Viri pakun'í·pma', vura pakó· kumá·tevi·iv pakunθáōvátí'. Pa'·ara·r pakunipmáhavrik, yánava kunθáōvátí pavura kó· kumaffúrax karu vura pavura kó· kumámma"ⁿ. Vura kunpíθkū·ypírín pakun-íppak, vura kunxútihañik pakkē·te 'uꝯm hó·y 'if 'u'íppake"^{ec}.

Xas 'immʷá·nkam 'axmá·y tà·y pa'ára·r kunivyíhuk. Xas kunpī·p: "Takí·k'ā·kkūpāp íθtít." Puxay fuhí·ctíhap payí·v tuparamsíp. Xas kunpī·p: "Tcá·m." Karixas kuníθtí·tvānā"^a. Viri kuna vura taxánnahicite pavura kó· kumá·uꝯp muvássihkʷam to·krí·ttu', pé·c·pūk.²⁶

Hínupa vúra vaꝯ tcímihe·c kukku·m 'imʷá·n takín'ā·kkūp pe·θtít. 'Imʷá·n kúkku·m yíθkún kuníθtíttārūkti'. Hínupa pay vúra vaꝯ tcími kin'akúpō·tíhē·c pé·θtít. 'Iθé·cyaꝯ vúra kó·vúra súppaꝯ kuníθ·tí·tvānā·tí'. Teavura pā·npay yíθθa pamukun'íkrí·vra·m vura tó·xyar pamukún'u"^p, pakunkó·khī·tí'. Páy kʷū· káru 'u·m 'upítí: "Yaxé·k vúra naꝯ nitecífítte"^{ec}. Vaꝯ kanꝯ tó·θvava pamú·u"^p, pamukun-íkrí·vra·m patipáha"^s, 'Aftá·ram. Pavura kóꝯ pa'ú·tíhàr, pavura kóꝯ kumá·u"^p. Tcávúra vaꝯ kó·vúra yítte·c kunikyā·ſipáyā·tchà pa'arara·ù"^p, pakunkó·khī·tí'. 'Imʷá·n kúkku·m yíθ kuna·ín takun-

¹⁹ Skins of white, black, red, and gray deer are said to have been of equal value in primitive times. Vaꝯ vura kit tcí·mite 'u'ó·rahiti', pavura pufitecím·yá·t 'úmyā·thítiha"^{ak}, that only is cheap which is just the ordinary color of the deer.

²⁰ The western pileated woodpecker, *Phlaetomus pileatus picinus* Bangs.

²¹ The California woodpecker, *Balanosphyra formicivorus bairdi* Ridgway.

²² The California condor, *Gymnogyps californianus* (Shaw).

²³ The southern bald eagle, *Haliaeetus leucocephalus leucocephalus* (Linnaeus).

²⁴ Not a mistake or mere repetition, but volunteered this way to show the richness of the scarlet-bearing birds.

²⁵ Birds of prey came and killed for the travelers the woodpeckers which their arrows missed.

²⁶ The winnings at Indian cards are piled back of the winning side.

ʔá:kkùp̃. Páy kʷu: káru ʷu:m upít̃ti: "Yaxé:k vúra na: nitciffít-te^{ec}." Pufuhí:ctíhap payí:v tuparamsí:prén'nik. Teavura puffá:t-í'n teiffíttecap. Pánpay vura ʷasiktavánʷu:p tápa:n takuníxrá:m-mūti'. Teavura ʷaxakíkrívra:m ʷuxya:r pa'arará'u^{up}. Va: ko:kunkó:kha ʷaxakíkrívra:m ʷuxya:r pa'arará'u^{up}.

Teavura yá:nteí:p ta'íttam kúku:m kunicrívarahe'n. Vura furaxmúrax xas pamukúnʷū:hkír. Puxay vura kúníc kintcuphú:n-nícàp̃, takunʷahára:m pamita'ín kiníppè:rát: "Pu'ók ʷicrívè:càp ʷuhkír:pux." Punit ké:terí:khāra ʷAftaram, pectevtcanē'nānām-māhāte. ʷAxxa kíte mit vur ʷuvumnét pe:krívra'am, pamitva nimmʷáhat, karu yíθθ ikmahátera'am. Viri va: kunípítti payém va: ká:n tapúffa:t pa'ára'r. Viri va: vura kó:vúra pakunpérū:npaník, kó:vúra yá:s'arārāshāhík va: mukuníffūθhāhík. Vura ʷu:mkun kunpihní:tchāhík xas pakunívan'nik, va: vura ʷáxxak. Mita nanít-ta't ʷummáhaník ʷaxakíθkʷáxxára, páva: kari va'íθkʷaxxaráhāhík, páva: pamukun'íθkʷaxxaráhāhík pa'afienihānniteas̃. Karu na: mit nimmʷáhat ya:s'arā:ras ʷáxxak pihní:tteic̃as̃, ʷAftarampihní:tteic̃as̃.

Va: kunkúpha'n'nik ʷAftaramʷafienihānniteas̃. Pamukúta:t ʷín kuní:vuntihāhík, ʷuxússā:nik: "Hó:y ʷif u'ppake:c yíθθa'."

5. TWO BROTHERS GO TARGET SHOOTING

The two brothers heard the target shooting. "Let us target shoot," they said, "let us target shoot." Then they went. They ate no breakfast. They went to target shoot.

Then they got there. They had just started to target shoot. They looked on at them for a long time. Then all at once one of them [the target shooters] came over, to where they [the two boys] were standing. Then he said: "What can such poor fellows have come down for? One who has no woodpecker scalp headband on does not target shoot here. They do not come to us here if they have no woodpecker scalp headband on. When we are all with woodpecker scalp headbands on, it is then that we target shoot." "Yes," the oldest one then said, "Let us go, let us go back."

Then they [the two boys] went back home. Then the older one burst into tears. Then they got back to their living house upriver. He was crying yet. "It was so bad what they told us."

Then he said: "I have heard of it before, that anybody will get rich if he wants to, bathing in the lake, in the Lake of the Place where the Person Eats Himself." After 10 nights he felt so ashamed, he still was crying, he was so ashamed. Then he said, he went in the living house and then he said: "We are going to go a long way, we are going to go to bathe a long way upslope, I do not care if we die anywhere, I am so ashamed."

Then when morning came, then they went. Then he said: "You must be watching for me." They took nothing but acorns along.

Then they went, they traveled. Then they were far; they walked far. Then when they got up on top of the ridge, behold down slope the lake was lying. Then (from the ridge) down there they saw the lake. They reached there. And it was this way, black, that the lake was lying. Black it was lying. The younger brother was afraid of that lake. Then the older one said: "I am not going to be afraid of it." Then he said: "Come on, you must stay here. You must stay here five nights. Though it be that you do not see me any more, you must stay here. I'll come back."

Then he jumped into the lake. When he jumped in, then the water rose. It boiled up riled when he jumped in. Then the younger one ran from there. Then the younger brother was just waiting there. "For five nights you must be looking for me beside the lake," that is what he had told his younger brother. He was steadily looking for him.

Then when it was about to be five dawns, then in the early morning when one could first see, he went to look beside the lake. He was looking for his brother. Behold that water had already gone down, when he got there. Behold there were lots of pieces of wood [lying] there on the shore of the lake. The water had already raised again before he got there.²⁷ He was about to skirt the lake, when behold he was lying there among the driftwood sticks. Behold he was lying there, like one dead he was lying there. Then he went toward him. Behold he was still alive, when he touched him. Then he went to get acorn soup, the younger brother did, he went to get the acorn soup at his camping place. Then he poured it in his brother's mouth. Then he spoke, he spoke to his brother, he said: "I have come back, I have come back from inside the belly of a Long Snake." Then he spooned it up, the acorn soup, the older brother did.²⁸ He said: "I am hungry." They stayed there all day. Then they passed the night there again. They were both packing bowguns.

Then when morning came they said: "Let's go, let's go home." Then they were traveling not so far along yet, when behold a white deer was standing there. Then they shot him. Then again they walked a little way farther homeward, when behold there was standing there a black deer. Then they shot him too. Then again they walked a little way farther homeward, when behold there was standing a red deer. Then again they walked a little way farther homeward, when behold a gray deer was standing. All kinds of colored deers they killed as they were traveling along.

²⁷ Lit., ahead of him.

²⁸ He was using a new basket and a new spoon, that had never been used, which he had brought along for the purpose.

Then they did this way when they traveled a little farther homeward, killed all kinds of birds, western pileated woodpecker, California woodpecker, California condor, southern bald eagle, all kinds of birds they killed, all kinds of mountain birds. It was as if they could not walk, they were so heavy on them. Every little way they camped overnight as they traveled homeward. They were killing so many birds, because they had got ashamed, because they had been told: "You fellows must not target shoot here without woodpecker scalp headbands on." Two deerskin dance outfits they brought when they came home. When they were traveling along, when they did not shoot one western pileated woodpecker, California woodpecker, or western pileated woodpecker, in front of them the birds [hawks] killed them; they [the youths] were so lucky.

When they reached home they were packing all kinds of birds on their backs. When the people saw them coming, behold they were packing all kinds of woodpecker scalps and all kinds of skins. They were just surprised when they came back, they did not think that the older one would return. Then the next day a lot of people came there. Then they said: "They have come to challenge you two fellows to gamble at Indian cards with them." They would not believe that they had come back from a long way. Then they [the youths] said: "All right." Then they started in to gamble. Then after a while there was all kinds of property piled behind him [the older brother], money.

Then they started in to gamble at Indian cards every day. Different people were coming to gamble every day. They started in challenging them at Indian cards. For a winter, every day, they were playing Indian cards. Then after a while one house of theirs got filled with property, through their winning. Another fellow would say: "I can beat him." He would pack his things [his stakes] there, to the house of the brothers, at Aftaram. All kinds of flint blades, all kinds of belongings. They [the youths] got together the things, as they were winning. Every day different people challenged them. Different ones said in turn: "I can beat him." They would not believe that he had been a long way. But nothing ever did beat him [the older brother]. Even woman outfits they were betting. Then two living houses were full of the Indian things. They were winning so much that two houses got filled with Indian things.

Then the next year they went down river direction again to target shoot. Their headbands were solid woodpecker scarlet. They [the target shooters] never spoke to them [the youths], they felt ashamed of themselves for having told them: "You fellows will not shoot here without woodpecker scalp headbands on." It was not a big place, Aftaram; it was a small rancheria. Two houses only were standing when I saw it and one sweathouse. And they say that the people

there are all extinct. They all died off, they were all rich people subsequent to these youths. They two were old when they died, those two. My deceased mother had seen two condor plumes, condor plumes from that time, that had been the two youths' condor plumes. And I myself saw two old rich men, Aftaram old men.

That is what the Aftaram youths did. Their mother was crying for them, she thought: "One will not return."

6. BLUEJAY DOCTORS CHIPMUNK

'Uknî. 'Ataháriwa kun'ára:rahitihanîk.

'UꞤm káru vúra káꞤn 'úkriꞤ kateakáꞤteite. KateakáꞤte 'uꞤm vúra 'apurúvānhānîk. 'ĒꞤm kyárūhānîk. Xás pa'akára tu'áppurāhā'ak tukúhîꞤte'vā. Xás vaꞤ tukupavé'nnāhā pamúvaꞤs 'ámtaꞤp tumút-ku"²⁹, 'uꞤm vúra 'ámtaꞤp kite tupiyvúrúkvā'n, kíri kunxus xára tó'kkúha', púya vaꞤ patuóittiv 'ára tuvó'nfūrúk. ToꞤxus: "Káruma takanapíkk'ā'rúk." Púyava kari 'iꞤv tómmāhāvrik. KateakáꞤte takkáꞤrim. Xas takuníppé'ér: "Nupíkk'ā'rúktì." Vírî úꞤmta 'ik 'u'ihivrikē'c, kó'va káꞤrim. Káruma 'iθθé'kxàram tu'ápurúvānhā 'iꞤkyan.

Xas pamupíꞤmate 'áraꞤrahitihansan 'uꞤmkun vúra yáv kunkupa'áraꞤrahiti. 'Ikeá kite 'upáꞤteíprivti' KateakáꞤte múppíꞤmate.

Teímaxmay yíθ ukkúha'. KáꞤn KateakáꞤte 'úkriꞤ 'éꞤm. Xás KateakáꞤte kunpíkkya'ar. Ta'íttam KateakkáꞤte 'uvásmā'hvāhē'n. KateakáꞤte 'uꞤm:

Song by the Bluejay

KáꞤy kay kinē.

Pátas kay kinē.²⁹

vur hitíhaꞤn 'ù'ihiti po'vásmā'hvūti pamupákkuri, yíθ 'umasva 'u'árihierí'hvúti':

Song by the Bluejay

"'ÁppuroꞤn,

'ĀꞤppuroꞤn."³⁰

Xas 'u'árārî'hkyānhā'. Hínupa pay 'uꞤm vura KateakáꞤte'fîꞤn kin-ḡapúnkō'tti'. Káruma 'uꞤm KateakáꞤte 'uppítti takun'áppur káruma 'uꞤm vur u'áppunti'. Ta'íttam kun'iceavsipriheꞤn 'aθiθxuntáppan 'iθa'áttiv. Ta'íttam 'u'árārî'hk'ānhē'n. Ta'íttam 'upvā'rammaheꞤn KateakáꞤteite, 'uppáꞤticiprē'hēn pa'aθiθxuntáppan.

Xás kúkkuꞤm 'úpkū'hpā' (± mahnūvañate). Xas kúkkuꞤm KateakáꞤte kunpíkkya'ar. KúkkuꞤm kun'iceavsip 'aθiθxuntáppan 'iθa'áttiv. Kárixas KateakáꞤte 'uvásmā'hvā' xas 'upáttūmkā'. Kúk-

²⁹ No meaning to the words.

³⁰ But prose 'áppurō'n.

ku:m vura 'upáttũmkà'. Vura ká:n 'aráttã'nva tu'ũssur Kateaká:teite. "U:m vura 'arara'in kunxússenti kiri 'ãpun 'úyrõ·hriv'," Kateaká:te uppĩp. Káruma 'u:m vura póxxúti: "Kiri 'ãpun 'úyrõ·hriv." Tupíccupi pa'áráttã·nhà pátu'ũsur. Ta'ittam 'u'árarĩ·hk'ãnhe'n. Kateaká:te to'pváram, tó'páttĩcip 'aõĩxuntáppan 'ĩa'áttiv. Tu'árarĩhk'ãnhà'.

Tcímáxmay k'yúkkũ:m 'upkũ:hpà', pattuõáffip pa'aõĩxuntáppan kúkkũ:m kári tó'pkũ:hpà'. Xas yĩõ uppĩp: "Tcimi yĩ: vúra nusúf-sĩ·nhàm." Ta'ittam 'uvã·rãmàhè'n. Ta'ittam 'upík'vã·ràhè:n Xan-putcinnĩevè·nate. 'U:m káru 'é'm. Xas 'u'áhu"xas 'uhè'r, xas 'uvásmã·hvà'.

Song by the Humming Bird

"Kateaká:teite muvé·nĩtevà,
'U:m 'inuvé'."

'Uxxúti: "Kiri kanapíccavsip 'aõĩkuntáppan." Xas kun'ã·pũn'mà Kateaká:te 'u:m vúra muvé·nnĩtevà'. 'U:m vúr uxxúti: "Kiri kana'íccavsip 'aõĩxantáppan." Xas vúra takuníxvĩ·phĩnã'a. Kateaká:te takun'íxvĩphũ·n'nic. Takun'ã·pũnmã Kateaká:te 'appurú·va'n.

Kateaká:te 'u:m 'apurúvã·nhãnik. Kateaká:te 'ukúphã·nik. Mah·aú·vanate 'u'ápũnkõttihãnik. Kupánnakanakana. Tcé·mya:te 'ík vúr Icyá't 'imeĩ·nná·vĩc. Nanivássi vúrav c'kiniyã'a·te. Tcé·mya:te 'ík vúra 'Atáyteúkkinate 'i'ú·nnúprave'c.

6. BLUEJAY DOCTORS CHIPMUNK

Ukni. Once upon a time they were living.

Bluejay was living there too. Bluejay was a devil. She was a sucking doctor, too. Whenever she deviled anybody she would make believe she was sick. Then the way that she did was that she put ashes on her blanket, just put ashes on, so they would think she had been sick a long time, whenever she heard somebody coming in. She thought: "They are coming to get me." Then she would groan. Bluejay was awfully sick. Then they told her: "We have come to get you." She would hardly answer, she was so sick. But all night she was deviling outside.

The ones living close to Bluejay were living good. Laughter was heard all the time close to Bluejay.

Then all at once one [of these neighbors] got sick. There lived Bluejay, a doctor. Then they went to get Bluejay for a doctor. Then Bluejay danced. Bluejay:

Song by the Bluejay

Ká'y kay kinê
Pátas kay kinê.³¹

dancing a doctress dance, she was starting all the time a different song, she sang another song, she was singing:

Song by the Bluejay

"Devil,
Devil."

Then he got all right. It was that Bluejay was deviling him. Bluejay was saying somebody was deviling him, but she was deviling him herself. Then they paid her for doctor service a pack basket full of hazelnuts. Then he got well. Then Bluejay went home, packing off the hazelnuts.

Then he got sick again. Then they summoned Bluejay again. Then they again paid her a pack basket full of hazelnuts. Then Bluejay doctored him and sucked him. She sucked him again. Bluejay took the pain off of him. "People are wishing that she lie on the ground [sick]," Bluejay said. And it was she herself who was wishing: "May she lie on the ground [sick]." She showed it [the pain, held on palm of her hand]. Then he got all right. Bluejay went home, packing along a load of hazelnuts. He got well.

Then he got sick again; every time just as soon as she ate up the hazelnuts, then he got sick again. Then one of them said: "Let us get a doctor from a long ways off." Then he went. Then he got Hummingbird for a doctor. She was a doctor too. Then she came, then she took a smoke, then she danced. She thought: "I want to get some more hazelnuts."

Song by the Hummingbird

"Bluejay did that,
She (did that)."

Then they knew that Bluejay was doing it. She was thinking: "I want to eat some more hazelnuts." Then they were all mad when they found it out. They were mad at Bluejay. They knew Bluejay was a devil.

Bluejay was a devil. Bluejay did thus. She was deviling Chipmunk all the time. Thus ends the story. Shine early, Spring Salmon, hither upriver. My back is straight. Spring up early, Spring Cacomite.

³¹ No meaning to the words.

7. TWO GIRLS APPLY FOR MARRIAGE WITH SPRING SALMON

'Uknî. 'Ata háriwa kun'árā'rahitihañik.

Va: kunkupitti pamukun'ivî'îhk'âm, ata hō'y u'ipanhivō'hiti pamukuntáxyé'm.³² 'A:t³³ mu'ivîvā'yk'âm u:m 'axra 'úksā'pkū'u. Va: kîte Kunipθivθakúrā'nnàtì pamarukkē'ttca,³⁴ pamuktakatakahe'nkininnā'ssītē. Karu 'áxxak va: ká:n muppí'mite uvúmmi pe'krívra'm,³⁵ yíθa Púxxa:k³⁶ mukrívra:m karu yíθa 'Ihērahá'mva'an.³⁷ 'U:mkun 'áxxak vura ká'nnīmītēcās pakunkupá'innāhiti'. 'U:mkun 'áxxak vura ká'nnīmītēcashānik. 'A:t u:m vura pe'kre'yē'cī'phāñik.

Tcavura pá'npay káruk áxxak kun'íruvárakkanik ifáppī'ttca', A:t kunsō'mkirarukti'. Vura nik takiníppē'ranik Pa'a:t mukrívra:m umússahiti'.

Xas pateimik'un'ú'mē'cañik, xas ká:n Ihē'rahá'mva:n kunikmárihivrik'āñik.³⁸ Vura u:m yā'mītēcās pa'ifáppī'tca'. Xas yíθ upîp, paní'nnamīte: "Tcimi nupatánvī'ci', núppipi': 'Hō'y vāri Pa'a:t úkri'í'".³⁹ Karixas kunpatāñvic. Karixas upîp: "Mán vúra va: kummáhe'c, súva ím axra 'úksā'pku ivîvā'yk'âm. Tcimi matē'ók vura kí'kī'n'ni, xas ik kari ku'íruváttaakrahe'c.⁴⁰ Va: u:m yav pe'kxurar vari xas ik ku'ú'mmaha'k." Karixas u:m u'íppahu', pa'ípa kunikmárihivrikat, uparatānmahpa. Xas ká:n kó'mahite kun'innī'c.

Karixas kun'áhu'u. Karixas kun'íruváttaakra pe'nirahí'am. Xas kúkku:m yíθa paní'nnamīte uppîp: "Máva 'ók, máva 'ók Pá'a:t mukrívra'm. Máv axra 'úksā'pku'." Xas ínnā'k kun'íruvō'n-furuk. Yánav ó'kri'. Yánava taprárahak uk'ū'nnamnihva. Hínupa u:m yíθuk u'ávarahē'n⁴¹ pataprāra, yíθuk kumé'krívra'm, 'A:t

³² Taxyé'm, old word equivalent to 'ivî'îhk'âm. They claim that a wide and cleanly kept bare plot in front of a living house is the only way one can tell if a man is a Ya-s'á'ra or rich person. The myths make frequent mention of these nicely kept yards.

³³ 'A'at, name in the myths of 'icyá'at, Spring Salmon.

³⁴ Lit., upslope big one, by-name for 'iktakátákkahe'n (so called because he hollers tak tak), western pileated woodpecker, *Phlaeotomus pileatus picinus* Bangs.

³⁵ The living houses of these two men were just down river from Spring Salmon's living house, in the same row. This row of houses lay where John Pepper's hogpen is now, in the down-river part of Katimin rancheria.

³⁶ Púxxa'ak, Pacific nighthawk, *Chordeiles minor hesperis* Grinnell. Also puxá'kkīc.

³⁷ 'Ihē'rahá'mva'an, Nuttall's poorwill, *Phalaenoptilus nuttalli nuttalli* (Audubon).

³⁸ Or: kunikmárihiv'rik.

³⁹ Or: vāri pókri 'A'at.

⁴⁰ Into the rancheria, into the house row.

⁴¹ He had gone to get it. Ct. tu'ávar, he went to get it.

mukrívra'^{am}. Va₂ ká₂n úkri'i. Upakuníhví'tevuti'.⁴² Karixas 'as kuníppáric. Teimaxmay kuníhyiv í'kk'am: "Puxá'kkite, namtíri pifáptá'n naruki'."⁴³ "Yâ'hæh,⁴⁴ teimi ó'k vura kí'kí'm'ni. Takane-hyú'n'nic, kané'ppēnti': Teimi paxyé'ttaruki'.⁴⁵ Karixas ík vúra kun'áffice'^c, panipaxyé'tmaraha'^{ak}." Xas u'árirupuk. Karixas kunpú'hyan pasó'mvā'nsas. Xas yíθθ uppí'p pa'ifáppi'^t: "Na₂ íp nióittivát, íp k'uníppē'rat: 'Pifáptá'n naruhki namtíri. Teó' numús-saṇ."⁴⁶ Xas payíθθ upí'p: "Na₂ nixúti tánussir. Hó'y íf ata va₂ pay Pá'a'^{at}." Yánava pa'ás po'viraxvíraxti paparamvará'as. Karixas á'pun vura tupifápsí'prin pa'amva'ietunvé'te. Karixas panamtíri kun o'páttařip. Teimaxmay kunteú'pha', axmay kunpí'p: "Yâ'hæh, akkáray pananikininnā'site u'aficē'nnatihe'^{en}"⁴⁷ Yáxa Puxá'kkite muv'í'hk'am xas úksā'pku'. Yáxa nanitaprára karu tu'úrupukahe'^{en}." Xas yíθθ upí'p: "Há', teimi nupíθvíppi'. Na₂ tana'ahára'^{am}. Káruma íp níppa'^{at}: Tánussir. Teó'ra." Xas va' vura ká₂n kunpiθvíripci'p. Kunpiyá'ram. Súva' vura kari vari kun'ás-suna'ti, yí'músite takun'íppahu'^u.

Kupánnakanakana. Ihé'rahá'mva'n 'ukúphā'n'nik, karu Puxá'kkite. Teé'mya'te 'ík vúr Icyát 'imc'inná'vic. Nanivássi vúray e'kiniyá'^{atc}. Teé'mya'te 'ík vúra 'Atáyteukkinate 'i'ú'nnúprave'^c.

7. TWO GIRLS APPLY FOR MARRIAGE WITH SPRING SALMON

Ukni. They were living there.

They fixed their yards so that one could not see the end of their yards. In front of Spring Salmon's house there was a dead tree leaning. The Western Pileated Woodpeckers just kept walking up flutteringly, his Western Pileated Woodpecker pets. And there were two living houses standing near by, one Pacific Nighthawk's and one Nuttall's Poorwill's living house. They were making a poor living, those two. Those two were poor people. But Spring Salmon lived rich.

Then after a while two girls came down from upriver, to apply for marriage with Spring Salmon. They had been told what Spring Salmon's house looked like.

Then when they were about to arrive, they met Nuttall's Poorwill. They were nice-looking girls. Then one of them said, the youngest one: "Let's ask him, let's say: 'Where does Spring Salmon live?'" Then they asked him. Then he said: "Ye will see there is a dead

⁴² He was singing by himself to amuse himself, as he sprawled on the tule mat.

⁴³ Meaning to clean out, using mouth, tongue, hands, or in any way.

⁴⁴ Man's interjection of glad surprise.

⁴⁵ Referring to dividing the catch of salmon.

⁴⁶ Short cut for teó'ra numús-saṇ.

⁴⁷ Lit., was touching.

tree sitting outside in front of the house. Ye stay here a while and then go in there. It will be good if you get there toward evening." Then he went back, the one that they had met, he turned back. Then they sat down there for a while.

Then they traveled. Then they entered the rancheria. Then the younger one said: "Here it is, here is Spring Salmon's living house. Here is the dead tree leaning." Then they went inside the living house. He was there. He was sitting on a tule mat. It was that he had gone to another place to get that tule mat, to another living house, to Spring Salmon's living house. He was sitting there. He was singing for fun. Then they put the [boiling]stones in the fire. Then all at once they hollered outside: "Pacific Nighthawk, come and clean out the wooden plate." "Ah, ye stay here. They hollered to me, they are telling me: 'Come and divide it.' Only then they will touch it, after I get through dividing it." Then he sprang out of the house. Then the girl applicants talked together. Then one girl said: "I heard them tell him: 'Come and clean out the wooden plate.' Let's go and see." Then the other one said: "I think we have made a mistake. I do not think this is the Spring Salmon." Behold he was licking off the stones, the salmon boiling stones. Then he ate up the pieces of salmon meat on the ground. Then he cleaned out the wooden plate. Then all at once there was talking, all at once somebody said: "Ah, who was bothering my pets? Look here, it is leaning outside of Pacific Nighthawk's house. See, he took my tule mat out too." Then one [of the girls] said: "Yes, Let's run off. I am ashamed. I already said: 'We made a mistake.' Let's go." Then they ran home from there. They went home. They could still hear them quarreling, when they were some ways off.

Kupánnakanakana. Nuttall's Poorwill did thus, and Pacific Nighthawk. Shine early, Spring Salmon, hither upriver. My back is straight. Grow early, Spring Cacomite.

8. COYOTE ATTENDS A FLOWER DANCE AT ORLEANS

'Uknî.

Xas Pihnêffite Panámni:k 'u'ihükkārānik, u: Masuh'árahānik Pihnêffite. Xas va: ká:n ká:rim ukupavé'nnāhānik. Ma'á:va yúruk 'ukviriiprūpānik. Xas kun'áharamānik.

Tcavúra Xó:xhīrāk 'ukviriipmānik. Yánava ka:n 'ikmahátera:m 'u'í'kra'. Ta'ittam va: ká:n su' 'u'árihívrāthahe'n. 'Uxxús: "Tcí-mik'án'a'ssic 'ó:k pe'kmahátera'am. Vúra va: mu'ánavhanik pa'ám-ta'ap.⁴⁸ Ta'ittam 'upipatvaθvā'nnāhē:n pa'ám-ta'ap. Xás uppī:p: "Pihnêffite kūnic kaní:rū'hri'vī.

⁴⁸ Coyote sings before he puts the ashes on himself. There is a coyote song with which the singer rubs ashes on his body for protection so that his enemies will not kill him.

'Ī-fiti taxánnahicite teimaxmá'y 'urikírkkiha'^a. Hínupa takuníh-maíuk. Teimaxmay 'ar utnú'pni.⁴⁹ 'Ī-fiti kunxussé'r pihní'teite. Xas vura púxay óittívára. "Kíri kanaxussé'r puóití'mtíhara." Viri u:m vur 'u'ihivrik yúhihmá'uk, 'i:v 'umáhavrikti'. Kárixas kunpî:p: "Teiminu'írunna"^a, páy 'u:m vúra pihní'teite.

Kupánnakanakana. Pihné'ffite 'ukúphā'n'nik, 'ámta:p 'upá'tvā-ník.

8. COYOTE ATTENDS A FLOWER DANCE AT ORLEANS

Ukni.

Then Coyote went to attend a flower dance at Orleans, he was a Salmon River person, Coyote was. Then he did not do right there. Then he ran down river. Then they followed him.

Then he ran as far as Martins Ferry. Behold he saw a sweathouse standing there. Then he jumped inside of it there. He thought: "Let me lie down here, in the sweathouse." Now ashes were his medicine. So he rubbed ashes all over himself. Then he said: "Let me lie down like an old man."

A while afterwards all at once there was a sound of people walking. They were the ones that were following him (they were already on the roof). Then all at once some one looked in. Then they thought it was an old man. Then he made believe he could not understand. "Would that they think he can not understand." He answered as if he was sick, groaningly. Then they said: "Let's travel; it is some old man."

Kupánnakanakana. Coyote did that, he bathed with ashes.

9. COYOTE AND LIZARD ORDAIN DETAILS ABOUT CHILDBIRTH AND BABIES

'U:m vúra Pihné'ffite piccí'te paxxí'te 'ukyā'tihān'nik, piccí'te 'axí'te 'ukyān'nik. Xas 'úppā'n'nik: "Yá's'ára 'u:m káru vura va: 'axí'te 'ukupé'kyā'hītihè'c."

Xas pakuntcú'phina'tihan'nik, hú't 'at o'kupítitihe'c Yá's'ára. Xas yíθ 'uppî:p: "Vúra kunvutnū'stihe'c pa'siktáva'^an, kun'é'θricuk-tihe'c vievā'n. Xas Pihné'ffite 'uppî:p: "Pú'hara. Va: 'u:m putáy-hé'cara pa'ára'^ar. 'If tcé'mya'te 'uppá'tcúrutitihe'c pamuhró'ha támit ta:y 'ukvárafat." Xás kó'vúra kunpî:p: "Hú't 'ata po'kupa'áhō'hītihè'c?" Xas ká'kkum kunpî:p: "Apmā'nkam kam'áhō'tihī'." Xas Pihné'ffite 'uppî:p: "Pú'hara. Va: 'u:m pú'hara." Xas 'uppî:p: "Xá'tik 'íffuθkam 'u:m vur u'áhō'ti paxxī'te." Xas tcé'mú'te 'uppî:p: "Hā, va: 'u:m yāv."

Xas 'úppî:p Pihné'ffite: "Yíθ 'asiktávā'n'hè'c, 'íffuθ 'uparamā-hpe'c 'ávansa'. Vīri va: vura kunkupítitihe'c. 'Asiktáva'n 'íyccará-rashe'c vúra." Xas Tcémú'te 'uppî:p: "Va: yāv." "Na:ník nik-

⁴⁹ Through the táruppakam, the roof hatchway.

yā'vic pamútti'ik, pa'avansáxxi:tc pamútti'ik, karu pamufi00i' mus-si:c k'aru vura nikyā'vic. Piccī:tc 'u'ímtihe'c pamútti'ik karu pamufi00i', pakari vari vura 'iccaha kúnic kárihe'c."

Kunsippunvutihanik hū't 'ata kó-he'c paxxi:tc. "Po'íffamyú-vaha'ak pa'asiktáva:n vúra kár 'u'ímtihe'c," va:kunippā'ník. "Viri va: po'íffamyúvtiha'ak, va:kari vur 'u'ímtihe'c pakké'vri'kèà'." 'Ūma vúra píric 'utá:yhítihe'c. 'Ūma vúra píric kunipcámkiré'vic pe'kxaré'yav. 'Uma vúra píric 'utá:yhítihe'c. 'Uppírichítihe'c.

'U:m vúra va: pa'avansáxxi:ttitcās va: vúra kink'upa'ū'nnahiti: "Xay kú'yúkar patteímú'tc." Káru payénipahvúhitcas kiníp-pēnti': "Va' mik'un'ávan patteímú'tc."

Xas panínamite káriha'ak, va:takunippē'r pó'kvīthīti', pó'kvīthúnñeti' há'ri 'úksā'hti' ikvītha', xas takunpīp: "Va: Patteímú'tc 'ukvīthúnñeti', Teímú'tc 'in kunippēnti': 'ikeáhi', 'ikeáli'." Karu há'ri takunippēr: 'ixrán.' " Va:takunpīp: "Teímú'tc 'in kuníp-pēnti': 'ixrán, 'ixrán, 'ixrán, ixrán," pó'kvīthīti'hā'k paxitca-ā'nāmmāhātc.

Viri pē'kvīthárahā'ak, pó'xrátitiha'ak, takunippē'r: "Teímú'tc 'in kúnvímteúkteū'kti'."

Yakún Teímú'tc 'úpa'ník: "Na: yá's'ára muyusittanate niy-teáxteā'xtihè'c." 'Ikmahátera:m pakunteúphīnā'tihāník, yá's'ára teim u'ínnicrihe'c, va:kári pakunteúphīnnā'tihāník. Payém vúra va: 'ikmaháteram'ávahkam 'utapríhvuti teímú'tc. 'U0xupkó'tti', va:kumá'i'i va:kán 'utapríhvuti', 'imfinánnihite. Kē'mate kós Patteímú'tc, ta púffa't pe'kmahátera'am. Tapukinmā'htihāra Patteímú'tc pa'arári'k, 'Asarakávri:k kíte takun'arā'rāhiti' payváhi'm. 'Axrát kun'ámvana'ti'. 'Árari:k tapu'arā'rāhiti'hàp payváhi'm

9. COYOTE AND LIZARD ORDAIN DETAILS ABOUT CHILDBIRTH AND BABIES

It was Coyote who first made a baby. Then Coyote said: "Human will make a baby the same way."

They were talking in the sweathouse what Human is going to do. And one said: "They ought to cut a woman open, they ought to take the baby out of her belly. Then Coyote said: "No. There won't be many people. How quick he will lose his wife, though he paid so much for her." Then they all said: "How will he [the baby] travel through?" Then some said: "Let him come out of her mouth." Then Coyote said: "No. That won't do." Then Coyote said: "Let the baby come out behind." Then Lizard said: "Yes; that's good."

Then Coyote said: "One will be a female, and the next will be born a male. That's the way they will do. The female will be mixed with them." Then Lizard said: "That's good." "I am going to make the boy's hands, and his feet; and his penis too, I am going to

make. His hands and his feet will grow first of all, when he is water yet [when he is earliest embryo].

They measured what size a baby was to be. "If it grows over this, the woman will die," they said. "If it is growing beyond this, the mother will die." There will be some herb medicine. The Ikxareyavs will leave some herb medicine. There will be lots of herb medicine. Human will have herb medicine.

They instructed the boys that way: "Ye must not kill Lizard." And they told the little girls: "Lizard is your husband."

And it [the baby] is small yet, they [the lizards] tell it when it is asleep, when the baby is dreaming about something sometimes it laughs when asleep, and then people say: "It is dreaming about Lizard; Lizards are telling it: 'Laugh, laugh.' And sometimes Lizards tell it: 'Cry,' " And people say: "Lizards are telling it: 'Cry, cry, cry, cry,' " when the little baby is asleep.

When it is asleep, when it cries, they tell it: "The Lizards are pinching the baby."

Lizard said it: "I will be bothering Human's little baby." They were talking in the sweathouse, that Human is going to come, they were talking about it. And to-day Lizard likes it on top of the sweathouse. He hugs his chest toward it repeatedly [with raising and lowering motion toward the sweathouse roof board]. That's why he likes it there, because it is warm. It is too bad for the lizards, that there are no more sweathouses. We never see lizards any more in the Indian rancherias, they only live in rocky places now. They do not stay around the rancherias any more now.

10. HOW WESTERN YELLOW-BELLIED RACER WAS TRANSFORMED

'Uknî. 'Ata hářiva kun'árā:rāhitihānik.⁵⁰

Xás yíθa 'îm 'uvō·nnūpūk. Xás uxxus: "Tí:kk'áruk kanvā·rahi." Kárixas yí·mmúsíte tu'áhu^u. Tcímaxmay hú·tu'î·n, máruk 'utáppítera'^a.⁵¹ Xas yúru kún utáppíterup. Xas káru kun 'utáppítero^v. Xas sáru kun utáppítcfak. Xas 'asiveúruk su' 'utáppíték'a^a. "'É·, 'if 'ó:k 'asayá·mate 'uθá·n·niv." Xas 'u'é·tteíp, pa'as, pa'a-sayá·mate. Xas xára vur 'u'é·θiθun pa'as. Xas řá·pun 'upθá·řic. Xas uxxus: "Tímaté· k'anpút·yí·nkāčhì' páy pa'asayá·mātcāk, vúra 'u·m yá·mate pa'as." Xas 'upútyî·n k'ātc. "Tímaté· k'anipvínna·sunatchi'. Yā·hæh. 'Amayá·'íccar. Tí·pày kíte xas kumaté·cíte kuna kapútyî·nk'āčhì'." Xás kúkkū·m 'upvínna·xsunatchi'. "'É·, 'a·ř kún upákkat." Vo·kúphā·n·nik. 'Apsunmunukite xas 'upářihi·crihanik va· vura ka·n, 'asiveuruk 'utáppíték'ā·nik.

⁵⁰ Or: hiti'.

⁵¹ An old word equivalent to 'utánnū·nna'^a, he slipped in upslope direction.

Kupánnakanakana. Tcémyaꞑtc 'ík vúr Icyá't 'imcínná'vic. Nanivássi vúrav e'kiniyá'^atc. Tcémyaꞑtc 'ík vúra 'Atáytcúkkinate 'i'únnúprave'^c.

10. HOW WESTERN YELLOW-BELLIED RACER WAS TRANSFORMED

Ukni. They were living [there].

Then one went outside the house. He thought: "Let me go upriver." Then he went a short way. Then behold he slipped in upslope direction. Then he slipped in downriver direction. Then he slipped in upriver direction. Then he slipped in downslope direction. Then he slipped in under a rock. "Oh, what a nice looking rock lying here." Then he picked it up, that rock, that pretty rock. Then he packed that rock around. Then he set it down on the ground again. Then he thought: "Let me do just a little bit of job on this nice rock, it looks so nice." Then he did just a little bit of job on it. "Let me taste it by sticking out my tongue. Well. It tastes good. Let me do a little bit more of job on it." Then he tasted it again by sticking out his tongue. "Oh, it tastes like manure." He did thus. Then he turned into 'apsunmunnukiꞑc snake sp. right there, he went in under the overhanging rocks.

Kupánnakanakana. Shine early, Spring Salmon, hither upriver. My back is straight. Grow early, Spring Cacomite.

11. BLUEJAY AND BULLHEAD DOCTOR REDFISH

'Uknî. 'Áta háriwa kun'árā'rāhitihāñik.

Katekáꞑtcite 'uꞑm 'apurúvā'nháñik, patuxussáhaꞑk tcími k'yamkúhi', vaꞑ vúra tó'kkúha'.

Tcavúra pá'npay yíṭṭa⁵² vur uyíkkiha',⁵³ vur puxx'íte 'uyíkkiha, 'asiktáva'ⁿ, 'arátā'nvà tó'kkē'n 'iṭvayá'^ak.⁵⁴ Xas 'áxxak pa'émca⁵⁵ 'upíkk'yáv. Xas vura 'áxxak 'i'n vúra xus kun'ūm. Ta'ittam kunvásmā'hvāhè'ⁿ. Katekáꞑtcite yiṭumásv u'arihičrī'hvūti'.

Song by the Bluejay

Ká'y kay kinê

Pátas kay kinê.⁵⁶

Xas taxánnahicite Xánkiꞑt kun u'árihic pamuvásmā'hvār.

⁵² A person in the rancheria. The person who got sick was the Redfish, stunted variety of *Oncorhynchus nerka*.

⁵³ Equivalent to the more common 'ukkúha', he was sick.

⁵⁴ This is what they always say when a person is being deviled. Instead of 'iṭvayá'^ak also 'iṭvā'y may be used.

⁵⁵ The two doctors were Bluejay and Bullhead. They doctored her, both dancing together.

⁵⁶ Onomatopoeitic, otherwise without meaning.

Song by the Bullhead

Yéhehe hanahê.

'Ātepu:s kanapicavsi'priñi.⁵⁷

Púyava xùs kunkupá'ũ mmàhànik, Teí'ppite. Xas 'u'árārī'hk'ānhà'. Xas Katekākā'teite 'uppî:p: "Xúric vúra 'u:m kana'íccavsi'p." Karixas Katekākā'teite 'u:m vura 'iθa'áttiv takun'íccavsi'p xúric, to'pá'tticip. Xas Xánki:t 'uppî:p: "'Ātepu:s napíccavsi'p." Xas va: 'ievít 'upíccavsi'p pamútepu'^{us}.⁵⁸ Vura va: 'áxxak 'ín páxxus kun'ũmmüti', Katekākā'teite Xánki:t xákka'n. Pa'asiktáva:n 'u:m vúra ta:y muxxúrichanik, karu kē'tchānik pamútepu'^{us}, kē'te múde-pū'shānik, Katekākā'teite 'u:m vúra 'u'á'púnmutihanik. "Maník va: na'ákkihe'^{ec}." Katekākā'teite 'u:m vura hitíha:n 'ávaha kite po'pítti kana'íccavsi'p, 'ávaha kite.

Teavura pá'npay k'úkku:m úpkū'hpà'. Xas kúkku:m vura 'áxxak 'upíkk'āv. Xus tákun'ũm. Va: vura kúkku:m kunkupapatám-kō'hà'. Xas kúkku:m vura va: kō' kin'ákki pa'é'mca'. Kúkku:m vura Katekākā'teite kun'ákk iθa'áttiv xúric. Kúkku:m 'ík vúra Xánki:t to'ppî:p: "Pamútepu:s napíccavsi'p." Xas vura 'u:m taní'n-namite 'ussā'm pamútepu'^{us}.

Teavura pá'npay yíθ kún ðupíkk'āv pa'é'm.⁵⁹ Xás uppî:p: "Tcím ik'ō' pe'píkk'āvti Pakatekākā'teite. Katekākā'teite 'u:m vura mu'āp-purō'n 'úpsi'nvüti'. 'U:m vúra Katekākā'teí'n 'i'apunkō'tihāp. 'U:m vúra harivurava patupíkk'í'tek'āhā'k pamu'ávaha', va: kari ti'āp-pu'ap. 'U:m vúra Xánki:t xákka:n kunxú'shiti'." Vúra 'u:m Teí'p-pite tu'á'pún'ma pa'ín kun'apunkō'tti'. Hínupa páy 'u:m Katekākā'teite Xánki:t xákka:n kunxú'shiti'.

Púyava: 'u:mkun kunkúphā'n'nik, Katekākā'teite Xánki:t xák-ka'n, va: kunkúphā'n'nik. Katekākā'teite 'u:m káru vura mahrá-vā'nhānik. Karu Xánki:t 'u: mahrá'vā'nhāni⁶⁰ k'aru. Hínupa 'u:m teí'ppite pakukúhitanhanik. Katekākā'teite 'ín kun'apunkō'tti'.

Xas 'u:m va: kumá'í'i payváhi:m ní'nnamite pamútepu:s Teí'ppite, xá:s vúra púffa:t pamútepu'^{us}.

Kupánnakanakana. Teé'mya:te 'ík vúr Ieyá't 'imcí'nná'víc. Nanivássi vúrav e'kiniyá'^{atc}. Teé'mya:te 'ík vúra 'Atáyteukkinatc 'í'ú'nnúprave'^{ec}.

⁵⁷ The last line means: "Pay me some more gut strings."

⁵⁸ This is why the bullhead has lots of these strings while the red-fish has only a few.

⁵⁹ Who this doctor was is not known.

⁶⁰ They see what kind of pain is in one while they shut their eyes as they dance.

11. BLUEJAY AND BULLHEAD DOCTOR REDFISH

Ukni. They were living [there].

Bluejay was a devil, whenever the Bluejay wanted anyone to get sick, he [that person] would get sick.

Then later on somebody got sick, got very sick, a woman, pain was shaking in her breast. Then she sent for two doctors. Then both doctored her. They danced the doctor dance. Bluejay kept changing the song.

Song by the Bluejay

Ká'y kay kinê

Pátas kay kinê.⁶¹

Then after a while Bullhead started in to sing her doctoring song.

Song by the Bullhead

Yéhehe hanahê

'Átcpu:s kanapicavsf'prîhî.⁶²

That is the way they doctored her, Redfish. Then she got all right. Then Bluejay said: "Pay me in shelled acorns." Then they paid Bluejay a pack basket full of shelled acorns; she packed it home. Then Bullhead said: "Feed me with gut strings." Then she [Redfish] fed him half of her gut strings. They were both doctoring her, Bluejay along with Bullhead. That woman had lots of shelled acorns and she had a big bunch of gut strings [inside of her], her gut strings were big, and Bluejay knew that. "She will pay me that." Bluejay always wanted to be paid in just food, just in food.

Then later on she got sick again. Then she sent for both of them again. They treated her. They just doctored the same as they had before. Then they paid them again the same kind. They paid Bluejay a pack basket full of shelled acorns. And Bullhead said again: "Feed me with your gut strings." Then she [Redfish] had only a little of them left.

Then after a while she sent for another doctor. Then she [the new doctor] said: "You must quit hiring that Bluejay. She is in with Bullhead. Bluejay acts like she did not know her own devil work. Bluejay is the one deviling you. Whenever Bluejay's food gives out, then she will devil you." Then Redfish knew who was deviling her. The fact was that Bluejay and Bullhead were in together.

That is the way that Bluejay did along with Bullhead, that is the way they did. And Bluejay was a diagnosing doctor. And Bullhead

⁶¹ Onomatopoeitic, otherwise without meaning.

⁶² The last line means: "Pay me some more gut strings."

was a diagnosing doctor, too. It was Redfish who was sick. Bluejay was deviling her.

And that is why Redfish's gut strings are so small now; she almost has no gut strings at all.

Kupánnakanakana. Shine early, Spring Salmon, hither upriver. My back is straight. Grow early, Spring Cacomite.

12. TWO KATIMIN MAIDENS VISIT THE INDIAN HEAVEN

'U:mkun va: ká:n kun'ará:rahitihanik, Yúxtū'yrup, 'áxxak 'aficrí-hansa'.⁶³ Pukúnic 'arara'í'n kímā'htihàp pa'aficríhansa'. Púyava yanteípva xas vura kímāhti', pakuníkvípvāyvyùti'. Yakún 'u:m-kun vúra va: kunkupa'íffahanik.⁶⁴ 'Ikvipvaráyvā'sàhànik. Va: vúra kíte kunkupa'íffahanik. Va: vúra xás ká:n kímā'hti'.

Hínupa va: vura 'áxxak takuntá:n'va.⁶⁵ Xás 'áxxak mukunke:teikyá'hanik 'ifáppitcā'. Vírí va: kunxus: "Nu: karu vura tantá'n'vā'." ⁶⁶ Va: kíte kunkupítí pakuníxáxxā'ti'. Kúkkum im'á:n tusúppā'hā 'axvióinihti'm takunpínní'cri', pakunyupastáranhiti'.⁶⁶

Teavura pánpaytah, 'axmá'y ká:n 'ará:r 'uxrí'c mukunpí'm'mate, paká:n kunixáxxā'ti 'axvióinihti'im. Hínupa 'u:m 'A'ikné'tchañ.⁶⁷ Xas upí:p: "Teimi k'ō· pakúxráti'. Maník na: ni'á:púnmuti paká:n pamik'yunké:teikyav. Maník va: kuk'ík'ō'nvāvē'cāp. Teimi k'í'kyav 'itahannámmahite pamik'yúnpavírutva'. Kó'va yí'v, pánu-íruna'vic. Karu va: kíte kusá'nve:c 'ipíci't. Yakún va: ku'íp-pihíthē'c, paku'úftihē:c pa'ipíci't." ⁶⁸ Karixas kunpí:p: "Tanu-

⁶³ The two youths lived at Yuxtuyrup, place name, by the river bank at the upriver end of Katimin rancheria. They lived there not in pikváhahíra, in mythic times, but long ago in human times, of which period the old word 'uhyanaθθēppaí is used.

⁶⁴ These youths were just raised that way, good and secretly; they were little seen, but spent their time in hunting, practicing dances, and other pursuits of rich people.

⁶⁵ Or: tanupuyá'hārāhā'. This was frequently said when crying.

⁶⁶ This was the old mourning practice; the bereft stole away to sit on the ground by the grave in the early morning. The old Indians told the younger ones not to cry in the evenings or nights; that no one ever died for feeling bad for dead people, and that these two girls made it this way, so that nobody ever will die of grief. (See p. 33, fn.)

⁶⁷ 'A'ikré'n, diminutive 'A'ikné'tchañ, meaning he who dwells above, name of the mythic Duck Hawk who lives on top of Sugarloaf Mountain, patron of Katimin rancheria. (See p. 2, and p. 32, fn.)

⁶⁸ It was the custom to keep and to pack about, when traveling, entire cannon bones of the deer. They were regarded as natural marrow cases, and the marrow was extracted only as used. It was an old expression that this marrow rubbed in well all over the body makes the traveler feel as if he has bones in him, makes him cease to be tired. It was also the girls' blanket against the cold on their long journey. Because the girls and A'ikren used it this way is why people use it now.

píkya^{ar}, teimi nuyárame^{ec}." Kárixas kunívyihcipriv. Viri va: vura kuntaxasipáyā'tchà pamukunyáffuš, kó'va píreri:k pakuníruna'ti'. Tce'myáteva vura kúkkum yíθ takunipyáffuš, kukkum 'ík vura va: tutaxásip. 'Itahanámmahite⁶⁹ yíθ kunipyáffuš. Viri va: kíte kuní'fte' pa'ipicí'it.

Tcavura tayí'v xas uppíp 'A'ikré^{en}: "Teimi núvyi'hme^{ec}. Va: vúra kummáhe^{ec}, va: vúra kári kùnkùpitti', mí takunkupíttihat, va: vúra kári pamukuníxti'vha', pakuníkvípvārayvuti', va: vúra kári pamukuníxti'vha'."

Karixás va: kán vura takunívyi'hma'. Tó'kxáramha'. Yánava pavuhvúha tu'icíp. Viri taxánnahicite teimaxmay papasníkér 'uteú'pha'.⁷⁰ Yánava xákkarari takunínní'erihe^{en},⁷¹ pavuhvuhaxákkarari. Viri níkk takúnxús nu'áfié, pamukunké'teíkyav.⁷² Va: vúra kán takunípcí'nk'á'. Níkk teimi kuníáffice^{ec}, kari takunípcí'nk'á'. Kárixas 'A'ikré^{en} upíp: "Tcé'm. Teimi na: tanipvá'ram. Maní kíkpo'nvārúkè'càp." Xás kunpíp: "Tcé'm." Xas upvá'ram.

Teimaxmay k'úkkum u'íppak.⁷³ Káruna 'umkun yá's kúnic yíθa kuníkvé'erihti'.⁷⁴ va: kunkupé'kmahónkō'nnāhiti'. Hínipa um 'íthárinay takuní'n. Xas kunpū'ri.⁷⁵ Xas kinippé'r: "Vúra kupiyá'rámé^{ec}. 'Imk'un púva kári pa'ó. ku'í'ne^{ec}. 'Imk'un púva puyá'hārāhāp." Xas kinippé'r: "Teimi kípca'n'vì 'arutā'nnāxiti'hirāk vasúf'irūhāpū'.⁷⁶ Yakún vúra pu'arappivē'cārā, pakusā'nmāhā'^{ak}. Patupuyá'hāraha:k picí'te, papava 'íceūnvāphā'^{ak}, víri va: 'apmā'n kuní'vúrūktihē^{ec} pa'asúfi'c." Viri va: kunsárukkañik. Xás va: kunkú'pha', viri va: pa'apmānti:m takuní'vúrukkaha'^{ak}, va: kari tupíntav. Kō'mahite va: kari pu'ára 'íntíhanik. Pu'ára 'íntíhanik kō'mahite. Tcavura pā'npay tó'fí'pha'. Púyava kari k'úkkum pó'fí'pha passuf'irūhāpū', kúkkum va: kári tce'myáteva pakunpuyá'hārāhiti', pó'fí'pha pasuf'irūhāpū'. Viri va: 'umkun

⁶⁹ Or: 'itaharā'n.

⁷⁰ Lit., talked.

⁷¹ They were sitting on the ground, each holding his flint blade crosswise on his thighs, waiting for the song to start.

⁷² Tried to put their hands about the youths as they sat there.

⁷³ The Indians have the pretty belief that A'ikren, when he leaves his home on top of Sugarloaf Mountain, migrates to the Indian Heaven, returning the next season. He just made a special trip to conduct the girls there.

⁷⁴ Also púva kunic yíθ ikvé'rihāp, it was like they had not passed one night. This experience of the girls was often referred to by the Indians to convey the day like impression which long visits away from home make after one's return, just as we say "the visit seems like a dream."

⁷⁵ They liked the 'ixti'vha', fun, of the Indian Heaven country. Pavúra kó: kúma'í'hvāna'^a, po'í'hvānā'ti', they are dancing all kinds of dances.

⁷⁶ This was to be the reviving food, the smearing of which around the mouth would make a dead man revive.

kuníppā'n'nik: "Xá:t h́t'vava 'ukupé'θvúyxá'hàhà mupuyá'hàra, vúra puva: 'ahvákířē'càrà. Vúra 'u:m 'ukkuhé'c, xas ík upuyá'hàràhe'c." 'Uhyanaθθē'ppāràhànik: "Vúra pu'ívē'càrà, xá't 'uθvuyxá'ha mupuyá'hàra, 'uxussē'c uma vúra ník táni'ív, kuna vura pu'ívē'càrà." ⁷⁷

12. TWO KATIMIN MAIDENS VISIT THE INDIAN HEAVEN

They were living there at Yuxtuyrup, two youths. Nobody saw those youths much. Behold they saw them every year when they went stepping around [with flint blades in front of the deerskin dancers]. They were just raised that way. They were steppers around. That is the way they were raised. It was then that those youths were seen.

Then behold both died. And they both had girl sweethearts. They thought: "We are dying, too." All that they did was to cry. Every morning they sat down by the graveyard, the water coming out of their eyes.

Then after a while all at once a person sat down by them there, as they were crying there by the graveyard. Behold it was A'íkren. Then he said: "Ye would better quit crying. I know where your sweethearts are. I will take you there. Ye make 10 maple bast dresses. It is a long way where we are going to travel through. And ye must take with you deer cannon bone marrow. They will be your bones, when ye rub it on yourselves." Then they said: "We are through, let's go." Then they all went. Then the strands of their dresses got all pulled out [by the brush], it was so brushy where they were traveling through. Every once in a while they put on another dress, and again it all pulled out. And all that they were painting themselves with was that deer cannon bone marrow.

Then when a long way along, A'íkren said: "We are about to get there. Ye will see what they used to do; they do the same yet, they have the same fun yet, stepping around [before the deerskin dancers], they have the same fun yet."

Then they got there. It was getting dark. Behold the deerskin dance row. Then after a while behold the whistle sounded. The youths were sitting at both ends, at both ends of the deerskin dance. Then they [the girls] tried to touch them, their sweethearts. They disappeared there. Whenever they were just about to touch them,

⁷⁷ When a person is dying, the old people say: "Pu'ívē'càrà, va: kuníppā'nik pi'ē'p 'uhyanaθθē'ppār, xá:t mupuyá'hàra 'uθvuyxá'ha'." "He is not going to die, they [the two girls who went to the land of the dead] said it long ago; it is old-time talk; I do not care how bad he feels for his dead one." Pi'ē'p 'uhyanaθθē'ppār refers to an early tale of human times, in contrast to pikváhahířak, in mythic times, in the times of the Iksareyavs.

they disappeared. Then A'ikren said: "It is well. I am going home. I will come back for ye." Then they said: "It is well." Then he went home.

Then behold he came back again. They felt like they had only stayed one night, so it seemed to them. Behold they had been there one year. They did not want to leave. Then the people told them: "Ye must go back. It is not time yet for ye to come here. Ye did not die yet." Then the people told them: "Ye take along some heavenly salmon backbone meat. Then nobody will die any more, when ye carry it there. When first he dies, before they bury him, ye shall smear about his mouth the backbone meat of salmon." Then they brought it in [into this middle place]. Then they did that, smeared it around the mouth, and he resuscitated. For a time people did not die. There was no death for a time. Then after a while it gave out. Behold when there got to be no more salmon backbone meat again, then again at intervals they were dying, when there was no more of the salmon backbone meat. They [the two girls] are the ones that said it: "I do not care how bad one feels over his dead one; he will never die for that. When he gets sick, then he will die." It is talk of long ago: "One will not die, I do not care how bad he feels for his dead one, he will think that he is going to die but he will not die."

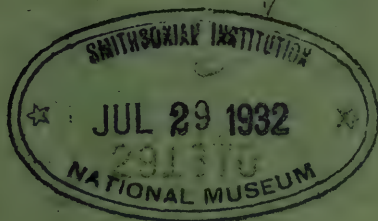


SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
BULLETIN 108

A DICTIONARY OF THE ATAKAPA LANGUAGE

ACCOMPANIED BY TEXT MATERIAL

BY
ALBERT S. GATSCHET
AND
JOHN R. SWANTON



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LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., May 16, 1931.

SIR: I have the honor to submit the accompanying manuscript, entitled "A Dictionary of the Atakapa Language," by Albert S. Gatschet and John R. Swanton, and to recommend that it be published as a bulletin of the Bureau of American Ethnology.

Very respectfully yours,

M. W. STIRLING, *Chief.*

Dr. C. G. ABBOT,
Secretary of the Smithsonian Institution.

CONTENTS

	Page
Introduction.....	1
Atakapa texts:	
1. The western Atakapa.....	9
2. Cakta'lko.....	11
3. Children's ears and faces.....	12
4. Yu'lc Caki'n O'k.....	12
5. Biographic notice of Ponponne.....	14
6. Chief Cukuhu'-i and Cyprien.....	16
7. Treatment of the sick.....	17
8. Himō'c (burial).....	18
9. A fight among negroes at Lake Charles.....	20
Atakapa-English dictionary.....	21
Index to the Atakapa dictionary.....	161

ILLUSTRATION

PLATE 1. Albert Samuel Gatschet.....	1
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ALBERT SAMUEL GATSCHET

A DICTIONARY OF THE ATAKAPA LANGUAGE

(ACCOMPANIED BY TEXT MATERIAL)

By ALBERT S. GATSCHET and JOHN R. SWANTON

INTRODUCTION

By JOHN R. SWANTON

Atakapa dialects were spoken from Vermilion Bay and the lower course of Bayou Teche, La., to Galveston Bay and Trinity River, Tex., and extended westward from the Trinity an uncertain distance between the territories of the Tonkawan and Karankawan tribes. All of the Indians between Vermilion and Galveston Bays were called Atakapa by the French, but those on Trinity River and Bay were known to the Spaniards as Horcoquisa, Orcoquisac, or some similar designation, which we may simplify to Akokisa. The termination isa or isac stands for the native word "ishak" (icak) meaning "people," but the significance of the first two syllables is uncertain. They may contain the word for "river," or the word meaning "west." Hikike ishak would be "western people" and might have been employed in contradistinction to the name given some of the Louisiana bands, i. e., Hiyekiti ishak, "eastern people," or "sunrise people." The name "Atakapa" was an opprobrious epithet bestowed by the Choctaw. It signifies "man-eater" (hatak-apa) and probably was not confined in application to the people under consideration but extended to the Gulf coast tribes in this region generally, who did, it is true, have the gruesome custom of eating portions of dead enemies, though cannibalism was by no means extensively resorted to.

Most that is known regarding the history and ethnology of the Atakapa I have already given in Bulletin 43 of this series. Further interesting notes have been collected by Dr. J. O. Dyer in two small pamphlets entitled "The Early History of Galveston" (Pt. I, Galveston, 1916), and "The Lake Charles Atakapas (Cannibals) period of 1817-1820" (Galveston, 1917).

In Bulletin 68 I instituted a linguistic comparison between the Atakapa, Chitimacha, and Tunica languages, which had been placed by Powell in three distinct linguistic families, and from this concluded that they were genetically related. I suggested the name Tunican for the new stock, since Tunica was the oldest of the three to appear in the narratives of European explorers, and, signifying simply "people,"

is more appropriate than either of the others. In the *International Journal of American Linguistics* (vol. 5, Nos. 2-4, pp. 121-149) will be found a grammatical sketch of the language prepared by the present writer.

The Atakapa and Akokisa embraced four or five principal bands—on Vermilion Bayou, Mermentau, Calcasieu, the Sabine and Neches, and Trinity Rivers. The two first mentioned were those known especially as Hiyekiti or Easterners, and spoke a dialect differing in some measure from the language of the remainder. Judging by the only vocabulary of Akokisa which has been preserved to us, the speech of the Trinity River Atakapa differed little from that of the Calcasieu and Sabine Indians. It is probable, though not as yet demonstrated, that the tribe which gave Opelousas its name spoke the Eastern Atakapa tongue. Plainly its affinities were either with Atakapa or Chitimacha and not with the Muskogean family. Westward, the researches of Prof. Herbert E. Bolton have shown quite conclusively that the Atakapan group included the Bidai, after whom Bedias Creek has received its name, and at least two tribes still farther west, the Deadoses and Patiri. The Han, found by Cabeza de Vaca in occupancy of the eastern end of Galveston Island in 1528, were probably Atakapan. Han may have been derived from añ or aⁿ, the Atakapa word for "house."

The first vocabulary known to have been taken down from any tribe of this group was also the last to be brought to the attention of students. It was collected by Jean Béranger, captain of the vessel *Subtile*, in which an expedition under Bernard de la Harpe set out for the Bay of Saint Bernard in 1721. Falling short of their objective, the explorers visited Galveston Bay and returned to Louisiana in less than a month, carrying off with them nine of the Indians of that region, who escaped not long afterwards and undertook to return to their native country. There is reason to suppose that part of them succeeded, since, in 1722, some Indians from the westward visited New Orleans and stated that eight of this band had passed through their country and had been supplied by them with bows and arrows in order that they might obtain subsistence for themselves during the rest of their journey. On the passage to Louisiana with these unfortunates Béranger, by taking down a vocabulary of 45 words, was able to compensate to the learning of the future, and in some measure to the Indians themselves, for the cruel act of his superior. This invaluable record of Akokisa speech lay hidden among the colonial documents in the national archives of France until 1919 when, along with an equally valuable Karankawa vocabulary, it was published by MM. de Villiers du Terrage and Paul Rivet in the *Journal de la Société des Américanistes de Paris*.¹ A copy of Béranger's memoir

¹ Les Indiens du Texas et les Expéditions françaises de 1720 et 1721, in vol. XI (n. s.), 1914-19, pp. 403-442.

had meanwhile found its way into a collection of manuscripts in the possession of a Swiss gentleman and these were purchased by Edward E. Ayer to add to his Americana in the Newberry Library, Chicago. I came upon this in the course of investigations in the Ayer collection and obtained a photostat copy. The two vocabularies, along with explanatory material and facsimile reproductions of the copies, I prepared for publication in the *International Journal of American Linguistics*, but before they could be put in type the one by Du Terrage and Rivet made its appearance and I withdrew my own. This would not now require mention except that on one or two points the copy, or my interpretation of the copy, is nearer the Atakapa original as checked by Gatschet's material than the rendering given in the French publication. Perhaps, when the copy was made, the original writing was clearer than at present, or possibly my greater familiarity with Atakapa through the Gatschet vocabularies may have given me an advantage in transliterating some of the words.

For our knowledge of the eastern Atakapa dialect we are almost entirely dependent on a vocabulary containing 287 entries taken down at the Attackapas Post (modern Franklin) April 23, 1802, by Martin Duralde, along with a Chitimacha vocabulary and some scanty ethnological information. Pilling attributes the original collection of the words to a man named Murray from whom Duralde copied them, and indeed the common use of sh with its English value instead of the ch which a Frenchman would have used, or x or some other circumlocution a Spaniard would probably have employed, lends color to the idea that it came through someone familiar with English. One copy of this vocabulary reached the American Philosophical Society in Philadelphia through Dr. John Sibley. It was published in part by Albert Gallatin, along with his comparative vocabularies, in the *Transactions and Collections of the American Antiquarian Society*, Volume II (Cambridge, 1836), pages 307-367, and in John Severin Vater's *Analekten der Sprachenkunde*, Leipzig, 1821, pages 63-84. A copy of the Atakapa words in the latter was made by Oscar Loew in May, 1877, and revised by Doctor Gatschet in January, 1879. Gatschet's copy is preserved among the manuscripts in the Bureau of American Ethnology and has been one main reliance of the writer for the eastern Atakapa forms. Another copy of this manuscript, apparently that retained by its author, was later discovered among some old papers in the loft of a house at or near Opelousas, La., where they had lain for some 40 years, and where unfortunately the mice had destroyed considerable portions of them. Its title, translated from the original French, was, "Two vocabularies of the Indian nations, the Chetimaches and Attacapas, being a letter written to Sir William Dunbar, respecting some of the curi-

osities of the country, to be communicated to the Society of the North." This translation and a translation of the rest of the original material, except of course the Indian terms, was made by a Dr. W. M. Carpenter, the gentleman who furnished the above information. In his introductory note he gives the date "August 23d, 1848," but it does not appear to whom the manuscript was sent, though it was among some papers of J. R. Bartlett which came to the Bureau of American Ethnology through Mr. J. N. B. Hewitt. Presumably the original remained in Doctor Carpenter's possession and we can hardly hope that it has survived. The William Dunbar ennobled by the author of the original manuscript is of course that "William Dunbar of Natchez" whose journal of explorations up the Red, the Black, and the Washita Rivers (in Documents Relating to the Purchase and Exploration of Louisiana, Boston, 1904) and paper on The Language of Signs Among Certain North American Indians (Transactions of the American Philosophical Society vol. VI (o. s.), pp. 1-8, Philadelphia, 1809) are well known. By him it was evidently transferred to Doctor Sibley and thus to the Philosophical Society, "the Society of the North" of the manuscript.

Although Gatschet took pains to correct the printed vocabularies by comparing them with the original, on the whole the Carpenter manuscript appears to be more reliable than his own copy, at least if we may judge by a comparison of both with the language of the western Atakapa. A few words in confirmation of the correctness of some of those in the manuscripts were obtained by Gatschet in 1885 from Louison Huntington, one of his two principal informants, who had gotten them from an eastern Atakapa woman named Fanchonette, wife of the last western Atakapa head chief.

The western Atakapa linguistic material, constituting by far the greater portion that has been preserved, was collected by Doctor Gatschet in January, 1885, at Lake Charles, from Louison Huntington and Delilah Moss, or Delia Moss as she was commonly called. The latter was one year younger than Louison, but seems to have been the better informant, and she had a much fuller knowledge of English. Gatschet made his earliest records from Louison, using first a copy of Powell's Introduction to the Study of Indian Languages. Later he employed a number of small school copy books ruled with 21 lines to the page which he afterwards had bound together and lettered "Atakapa Language" on the back. The writing begins on page 3 and extends to page 178, but there are two pages of entries in Mobilian, two pages devoted to "Atákapa-Shetimasha affinities" and containing nothing new, and one or two unused or only partially used pages. The rest is filled quite solidly. Almost the whole of the entries on pages 3 to 115, inclusive, consisted originally of material

obtained from Louison Huntington and was entered in black ink. Afterwards Gatschet went over all of this with Delilah Moss, making corrections and amplifications in red ink, and sometimes inserting new words. From a point near the bottom of page 115 to page 175 he made new entries obtained from Delilah, sometimes using red ink, sometimes black, but these are easily distinguished from the rest by the absence of alterations. The material in both sections consists mainly of words and phrases, but, from Louison, Gatschet took down about $4\frac{1}{2}$ pages of text (pp. 97-100 and a half page on 112), corrected as usual with the help of Delilah, and about 13 pages from Delilah herself (pp. 154-157, 161-163, 166-167, 170-175).

In reproducing this material I have endeavored to include all renderings given which were not afterwards cut out by Gatschet. At first I tried to indicate which forms or parts of forms were from Louison and which from Delilah, but it proved impossible to differentiate clearly between them, except in the texts. As I have already stated, the entire body of material obtained from Louison was gone over with the help of Delilah, and therefore the latter became responsible for by far the greater portion of it. In certain cases where it seemed best to note one or the other of these two as authority I have done so by inserting the letters "L" or "D." All forms derived from Powell's Introduction are followed by the letter "I." Without exception these seem to have come from Louison. Words from the eastern Atakapa dialect have the letters "E. D." after them, and where forms in the two versions of the Murray manuscript are appreciably different, the letter "C" has been employed for the Carpenter version and the letter "P" for that in Philadelphia. Words taken from the Akokisa vocabulary of Béranger are accompanied by the abbreviation "Ak." The eastern Atakapa and Akokisa words have been modified to some extent so as to conform to the phonetic system employed in reproducing Gatschet's material, but where this varies from the original the latter is placed immediately after it in brackets. A few forms were collected by the writer from Armojean Reon in 1908, and those carry the letters "A. R."; two or three from Teet Verdine, obtained in 1907, have his name spelled out.

The phonetic system employed is far from perfect, and of course it can never become perfect. In the main it repeats the one used by Gatschet except that \check{a} is used instead of \ddot{a} , c instead of sh , x instead of $'h$, x for χ and l instead of 'l . Though \check{a} and \ddot{a} are ordinarily employed for distinct sounds, Armojean Reon seemed to pronounce Gatschet's \ddot{a} 's like English "short" \check{a} . Initial 'l 's (Gatschet's 'l) appear oftener as tl , and consequently I have entered them that way, though placing them by themselves. In all probability they represent the ubiquitous Southeastern surd l . It is not at all clear that $'h$ and χ , my x and x , stand for distinct sounds, though the

second seemed to be formed a little farther back in the throat. Fortis sounds are known to have been present in Coahuilteco and Chitimacha, and there is every reason to believe that they occurred in Atakapa, but if so they were not heard either by Gatschet or myself. Practically no attempt has been made to standardize the sounds or the words, for, unless that is carefully done, it is safer to preserve variant forms from which the original may in some measure be inferred. Accents and hyphens have also been left about as in the original, though accentuation of single-syllabled words seems rather unnecessary. Where several forms of a stem are given, that which I regard as most likely to be correct has been placed first. Accents have been omitted from stems or words used as headings except in polysyllabic words from the Western Dialect. In only a few cases do words preserved from the Eastern Dialect contain accents.

The following list will give some idea of the significance of the phonetic signs employed:

- ā, a; continental a, ā where the length of the sound was particularly noticeable.
- â; a obscure as in ability.
- ă; a in fat.
- â; a in hall.
- ä; ai in hair, used occasionally.
- ē, e; continental long e, like English long a, ē used where the length is pronounced.
- ë; e in set.
- ī; continental long i, English long e.
- î; short i as in pit, often verging into ī.
- o; long o as in mote.
- ô; o as in top, but rarely used.
- u; continental long u, English oo.
- û; like u in full.
- w, y; as in English.
- ˆ; indicates nasalization in the preceding vowel sound.
- ñ; like ng in sing and with the vowel preceding closely related to the pure nasals. Occasionally I seemed to catch a nasal sound intermediate between ˆ and ñ, and this is given as ˆñ.
- n, m; as in English.
- x, ɣ; spirants already explained.
- h; as in English, often not heard by the recorder.
- l, as in English.
- ɭ, tl, a surd l found in most Southeastern languages and wanting in English but somewhat like the combination of thl or hl. Sometimes it seems to be pronounced more nearly like English tl, but this may be due to European influence.
- f; a bilabial f not very common and often rendered p. Gatschet sometimes replaces f and w by v but this is probably erroneous.
- p, b; t, d; k, g; ts, dz; the sonants appear very rarely, but it is probable that two series of sounds are actually involved as is the case in Chitimacha and we know through Garcia's catechism to have been the case in Coahuilteco, the one probably a fortis series, the other medial sounds, but the distinction, if such existed, has been lost. Gatschet occasionally has tc, dc, and ds, but these are mere variants of ts and dz.

c; about equivalent to English sh. There was probably no true s in the Western Dialect, though s appears in place of c in some instances. In our only record of the Eastern Dialect s is fairly common and may have existed as an independent sound, or it may have been used by the recorder instead of c.

j; equivalent to z in English "azure."

kk, kg, gg; a combination of letters occurring frequently in the Eastern Atakapa material and probably intended for x or ɣ, or for one of these accompanied by k.

th; occurring in several Eastern Atakapa forms. Whether this is equivalent to t as in French, or is intended for ʈ or for some other sound it is impossible to say.

’; indicates a pause.

The author of the Eastern Atakapa vocabulary states that he has "suppressed all the diphthongs, or double and triple vowels" and "employed only simple vowels; pronouncing each as is the case in Spanish, even in cases where there are several in succession, so that each vowel constitutes a syllable or very distinct natural sound." In view of the repeated doubling of vowels in the material, this statement is rather important because the same tendency is observed in Caddo, spoken just to the north of the Atakapa country. If there was borrowing it was probably by the Atakapa, since the feature is not so markedly developed in Western Atakapa. The writer of the manuscript insists also that each of the phonetics in consonantic clusters was sounded, but he himself is not consistent in using them.

The arrangement of material in this work is similar to that in the Biloxi Dictionary, Bulletin 47. The Atakapa-English material has been placed under stems or the smallest units into which words may be analyzed. The English-Atakapa section is simply an index to enable the student to find the nearest English equivalents in the Atakapa-English part. For the convenience of the investigator the lexical material has been prefaced by two tables, one giving the numerals in the two dialects and the other the verbal and nominal affixes so far as these have been identified. The pronominal and imperative affixes and a few others have also been given a place in the stem catalogue.

The present publication contains all the Atakapa linguistic material now known to be in existence and, since no speakers of Atakapa remain and there is slight prospect of amplifications from manuscript sources, our appreciation of the language itself and its relations to other Indian tongues must rest upon this. As it is, our knowledge would be infinitely less had it not been for Doctor Gatschet's industrious month at Lake Charles, his material constituting well over nine-tenths of the total. While this is but one of Doctor Gatschet's numerous services to the cause of American linguistics, our relative dependence upon him in this case is probably greater than in any other single instance. I am indebted to Miss Caroline Dormon, of Chestnut, La., for some notes and corrections in entries bearing on fauna and flora.

ATAKAPA TEXTS

1. THE WESTERN ATAKAPA

Yuk'hi'ti the Atakapa	icā'k people	wā'ci old	a here	nēp below (in this bend)	nūn villages	multi'hinst, lived (or were settled)	tu'l lake(s)
ō'ci	nūn	multi'hinst.	Te'puk	ne'c	hi'hulat. [or hicultat]	Ce'c-ne'c	
on the borders of	vil- lages	inhabited	peach	trees	they planted	fig trees	
hi'hulat. [or hicultat]	Ki'wile	ō'l	ne'c,	tepu'k	ku'tskuts	ne'c	
they planted	white men's	persimmon (apple trees)	trees		plum	trees	
hi'hulat. [or hicultat]	Mo'yu[m]	kināt,	tso-o'ts,	konā'n	olō'l	hi'hulat. [or hicultat]	
they planted	pumpkins	beans	corn	potatoes	sweet	they planted	
Ya'-ins(o).	La'ns	ā'l,	cako',	kanā'n,	noha'me	a'yip, ndi', 5 [or nt'i]	
they ate	deer	meat	bear	turtles	(chicken in swamps) turkey	catfish	
pī't, perch	i-a'n, (perhaps the "choupique")	yao' gaspergou	la'klāk,	coknō'k, ducks	no'kte-u geese	me'lmēl,	
enke'wict, pheasant	anhipo'n, rabbit	akip	tsōk,	pa'tsal	cō'pe,	la'kiet, kantak (smilax)	
ko'nen potato in marshes	a'yip,	kat'hō'pe, pond lily (or water chinkapin)	na'-u-o'hox, chinkapin	ggū-i, cactus pears (pistaches)	ōl, per- simmons	a'liñ grapes	
hieōm, small	a'liñ grapes	hickā'm, big	hila'ñ-wōl soko of the	te'-i, vines	ku'le-wālc peanuts		
ya'-ins.	Yuk'hi'ti	mōn	coki'ti(L) co'ḡkiti(D) [or coko'-i]	cake'at	coko'-i(L) 10 coḡko'-i(D)		
they ate	the Indians	all (many)	chiefs	they had	chief		
ta'nuk one	mōn all	cokiya'-i head of	ō'tsi above	tane'-uts. others	[Lo' Lo	coko'-iyit was chief	
ha'l the last	yuk'hi'ts(?) of the Indians	cakica'kip people	ut. toward	Lo' Lo	hila'-i wife of	yok'hiti' Indians	
wine'-ulat. they found (as a child)	Hiye'kiti Eastern Atakapa	cakio'nhulet. they called (her nation)	Kauka'u sun	hiye'kiti at the rising			
hiya'ñ yonder (there)	nu'ñ villages	nultehi'nst. they lived	Tawatwe'nāt they prayed standing	Utsuta't ut. to Otsotat	Cuka'kulēt they danced		

15 Utsuta't ut. Ce'c pû'm wacwa'ci pû'm pu'mulat. I'cāk hila'-i
 to Otsotat of the the of the old dance they danced a man wife
 young dance
 tanu'k ke'at, icāk hila'-i tsik ke'-ën hatse'-ec. Pa'lnal
 one he had a man wives two when he it was bad (a chief on
 had Middle Lake)
 hila'-i wa'ci pām-nimāt. Hila'yi ta'xnik pa'mat, Palna'l
 wife older beat and killed wife [he had three] other beat Palnal
 hila'-i, wa'ci kie pa'm-nimāt; yi'l lāt himato'l-u
 wife old woman beat and killed days three or four
 tati'hin-tāt ha icā't pāmlike mōn. Kauka'u a'm'n a'nike
 he lay down his head mashed all water he had his ears
 drunk

20 nta'hēntat.

came out

Hakīt hukica'k hokia'lulha'-uxc (L), hic'ntsēt wēt
 their relatives they could not marry brothers sisters (said
 by woman)

a' hina'k kicē't okia'lul ināk.
 this like sisters they as if
 (said by man). married

Wo'cīña hina'kēt. Ke'c 'n cakio'l te'c mōñ cakmañma'nēt,
 naked they went women and men hair long was worn by
 almost them

ca'kiol katna'-u cak'ā'xc. Hatu'leo 'n'o'hik cakatko'pcēn
 men beard had none they painted with red they painted them-
 themselves selves paint selves white

25 hatmē'leo; haki't icā'k ka'-u hatmē'leo pu'mudl(L) na'-u
 pu'mul(D)

they painted their relatives when dead they painted (when) they feathers
 themselves black black danced

ha'kit icā'tip hatna'-inst? hati'dsom, haki't ciñenā'ni
 their heads on they put on themselves little on them- they a little
 selves calabash (rattle)

tikpu'mudl (or tikpū'mst)(L) haki't naxenā'n.

tikpum ne'kin(D)

at the dancing place

they

sounded

The following version of the bracketed section was given by
 Delilah Moss:

Lo' yuki'ti ha'l coxko'yit yuk'hit cakica'k ut. Lo'
 Lo Indians the last was chief Indian relations of Lo's
 hila'-i yuk'hi'ti wine'-ulat. Ha' cakičāk Hiye'kiti
 wife Indians they found her relations Easterners
 30 cakio'ñculat. Kaukau' ka'ckin wine'-ulat. Hiye'kiti
 they called of the sea in a they found Hiye'kiti
 them swelling
 cakio'ñculat, nu'nkin to'hulat kakau' iye'tsnē ū't (or o't,
 they called in villages they lived of sun at rise toward
 them

1. THE WESTERN ATAKAPA

The old Atakapa people lived in villages below this place, on the borders of the lakes. They planted peach trees. They planted fig trees. They planted apple trees and plum trees. They planted pumpkins, beans, corn, and sweet potatoes. They ate of them. They ate deer meat, bear (meat), turtles, turkeys, catfish, perch, the choupique, gaspergou, ducks, geese, pheasants, rabbits, water turkeys, squirrels, muscadines, kantak (China briar), marsh potatoes, water chinkapins, chinkapins, cactus pears, persimmons, small grapes, big grapes, the soko, and peanuts. The Indians had many chiefs, one being head of all the rest. [Lo was the last head chief. The wife of Lo was a foundling. Her nation was called Easterners (Eastern Atakapa). They lived in villages over yonder toward the rising sun.] The [Atakapa] prayed standing to One-above. They danced the sacred dance to One-above. They also danced the young people's dance and the old people's dance. A man had but one wife, and when a man had two it was a bad thing. Palnal's older wife beat him to death. His other wife beat him. When Palnal's older wife beat him to death his body lay on the ground three or four days with the head mashed in. The water he had drunk ran out of his ears.

Relatives were not allowed to marry, since it was as if brothers married sisters and sisters married brothers.

They went almost naked. Men and women wore their hair long, and the men did not wear beards. They danced painted with red and white paint and, when relatives had died, with black paint and with feathers on their heads, sounding a rattle at the dancing place.

Delilah Moss's version of the bracketed portion:

Lo was the last chief of the Indians. Lo's wife was a foundling. Her relatives were Easterners (Eastern Atakapa). They found her during a high tide. They called them Easterners (or Sunrise people) because they lived in villages toward the sunrise.

2. CAKTA'LKO

Yuk'hi'ti	ica'k	ka'-u	ha'talko'at	hina'k	cakio'ñculët,
the Atakapa	a man	dead	his body turned into	thus	they named it

Icā'k	ica't	ha'n	hu'-ulat;	po'-ol	tsā't'n	hu'-ulat,	ha
human	head	not having	they saw	lowered in front	afterward	they saw	his
						to'-unta'v'm (D)	

icā't	ha	u'c	mōn	na'-ucēm.	Kiwile	hiku'lat	to'nta'vm (L)
							(to'nta'fm (L)
							to'-unta'v'm (D))

head	his	body	all	covered with hair	the creoles	have seen him	sometimes
ne'c	hico'mckin	yuk'hi'ti	tu'lip	lō'xkin	iwā't'n	hū'nst;	35
trees	(bushes)	small	Indian	Lake on (&)	on the prairie	he came	he is seen

yi'l	iwā't'n.
in the daytime	to come.

2. CAKTA'LKO (HUMAN-SKIN DESIRER)

When an Atakapa was dead he turned into a being desiring skins, and they called him by this name. When one first encountered him, he appeared to lack a head but afterwards they saw his head bent forward and his body all covered with hair. Creoles have seen him at times coming through the bushes on the prairie by Indian Lake and in the daytime.

3. CHILDREN'S EARS AND FACES

Yuki'tie	no'me	icā'tkin	pa'iit ha' (L).	[Tsa'xta'	aihinā'k
			pa'ltit ha' (D).	the Choctaw	like
the Atakapa	the children	their head	did not flatten		
icātkiñ	capa'lcita'-ha.]	Hukē't	hakī't	u'ts	cakito'lcēnt
the head	flattened not	the mothers	their	nose	put in order
a'n	cakito'lcēnt	ahena'ka	u'ts	cakiwi'lēnst.	Itiyi'lc
the ears	arranged, put in order	in the same way as	the noses	they put in order	one month
40 tanu'k	cakiwi'lēnst.	An cakte'lcēnt	tanu'kip	yi'lkit	mōn;
one	they put it in order	the ears they put in order	once	during the day	
hakī't	an kima'tip	ne' o'ts	o't	a'n	cakte'lcēnt (or telte'lcēnt)
their	ears in the inside	(from) up to the ear	unfolded	to enlarge	

Delilah Moss substituted the following for the sentence in brackets:

38a Tsaxta'	hakī't	no'me	ica't	cakpalpa'licat.
Choctaw	their	children	heads	flattened.

3. CHILDREN'S EARS AND FACES

The Atakapa did not flatten the heads of their children like the Choctaw. Mothers shaped the noses and ears of their children. They continued this for a month. They shaped them once every day, unfolding (or enlarging) the ears by rubbing them on the inside from bottom to top.

4. YU'LC CAKI'N O'K

		written	to a person	to come (invitation)		
42 Yi'l	pa'xē	'nya'-uta	'no'kne	a'ñ-idsō'n	otō'leo	'nkē'tne
days	seven	I will wait for (or expect) you	you to come	room	have ready	you to stay in
yuki't	a'nkin.	Yu'lc	io'-i	o'k	'nu'xts a'	'nta'nat 'na';
our	house in	word, writing	send me	come	whether you can	or not
a'tnaḡka	mā'ñ	ke't	'nu'xts	a?		
how	long	stay	you can	?		

Yi'l day	mōn all, even	ta'-i river	ō along	ho'ktiwe together (two or many)	icwā'ñehē we will walk	'nta'n 45 or	
ne'c-pa'l in buggy	idso ⁿ 'kin	to'(h)i-a getting into	lo'xkin on the prairie	ti'u-sakio'ns go and visit	icwā'ñehē, we will start (or go)		
nta'n or	tu'-kē'me boat-row (=rowboat)	icwā'ñehē, we will go	iyā'n(D) ya'n(D) there	tī'v go	ia and	na'-u oxo'x chinkapins	
icyā'mene; we to gather	a'yip marsh	kunā', potatoes	kaxlō'pe, with chinkapins (nuphar)	tsāma ku'ts, crawfish	coxmō'n everything		
icyā'mcēhē. we shall gather	Kidso'nkekin in the fire	cakwākēhē (or cakwāktikit (better)) we will bake			Ntī', fish	n and	
pīt perch	ya' and	katpa' trout	koko'kie-o'-ik fish-hook line by	cakica'u'tsēl we catch (them)	yuki't our	kān 50 home	
cakti'ts we carry them	ya and	cakitsa'-e we fry them	he'-u, many	ya'-e (we) eat	(h)atpe'netsel. enough we do	Tē'ns on evenings	
tansta'lik with cards	icanka'mene we will play	coxtō'l luck	ickē'tne. us for having				
Yuki't our	nu'nkin village in	pu'm dance, ball	ichā'xe we have	a this	itiyi'lc. month	Yuki'ti the Indian	
Ica't-to'ke Head-round	coxko'-i chief	wa'ci old	ka'wēt. died	Ha' his	hila'-i wife	cok'hē'c is sick	
ya' and	ka'-u to die	ha'nēt. failed, came near	Koyi'u cold	hiwe'-u strong, bad	ke'at. had	Yuk'hi'ti 55 the Indian	
ipcō'k conjurer	o'k came	ya' and	pe'neat cured	p'o'ek blood	tō'ts sucking	hita'-uc. it out	Tsanu'k a horse
mi'cat she gave	pē'nene. for curing (her)						
Naki't your	tsanu'k horses	cakwinētēm did you find	nak ye	caka'xlecat which you lost	ka' that which		
yi'l weeks	hiwe'-u	tsika't ago, since, past (only said of weeks)	lāt? three?	Icāk men	tsanu'ki on a horse	i'ni on a search, lookout	cakna'-uc; let them
iya'nek that is	mōn all	'nka'nē, for you to do	cakwinē find them	cokwā'nic and drive them up	ya' and	coktu'kulet. 60 fetch them	
Icāk men	cokcaksānc thieves	ko ⁿ ' catch	u'xts. they can				
Kile't-ki'c (name of Delilah's. mother)	yilkē was married	ya' and	yi'l weeks	hiwe'-u	tsika't ago	tsi'k, two	ya' and
(no'me) baby	tsi'c having for	ke'ne, near (in time), soon	hā'c and he	John John	Annie Annie	yilwai'tikit. will marry	
Wi my	cakno'me children	pu'ekin out of doors	wā'n go	a'nkā'metit playing	co'ktokecik, with the ball (cokto'ke, ball)		

65 cokiō'l	no'mc	haki't	cukiōlc-hatke'	mōn	lu'cēm	ta'lcēm.
the boys		their	pantaloons	all	full of dirt	full of holes
Tsi's	wāñ-haihai'ckit.	Hiye'n	te'm	nima'-utsēl	ya'	
baby	goes crying	a hog	yesterday	we killed	and	
kuyak'ho'	caka'tsel.					
sausages	we made					
O'k,	ichu',	pēl	ha'	tsanu'ki	ite'-u	o'kne.
come	see us	far (it is)	not	on a horse	to travel	coming for
						'Nto'l
						well with you
a'	'natna'ha?					
is	how are you? how do you feel?					

4. AN INVITATION TO VISIT

I will look for you in seven days and have ready for you a room in our house. Send me word whether you can come or not and how long you can stay.

Every day we will walk along the river together or, getting into a buggy, go out calling, or go out in a rowboat to gather chinkapins, marsh potatoes, nuphar, crawfish, and everything else. We will bake them in the fire. We will catch catfish, perch, and trout with hooks and lines, carry them home, and fry and eat as many as we want. In the evening we will try our luck at cards.

We have a dance in our village this month. Round-head, the old Indian chief, died this month. His wife was sick and came near dying. She had a bad cold. The Indian conjurer came and cured her by sucking out blood. She gave him a horse for curing her.

Did you find the horses you lost three weeks ago? Let men on horseback search for them, find them, drive them along and bring them here. They can catch the thieves.

Kile't-ki'c is married and two weeks ago she had a baby, and soon John will marry Annie. My children play ball out of doors every day and get their pants covered with dirt and full of holes. The baby goes about crying. Yesterday we killed a pig and made sausages.

Come and see us, for it is not far on horseback. Is it well with you?

5. BIOGRAPHIC NOTICE OF PONPONNE

70 Wēt	Kic	Mōk,	Kic	Mōk	n	Ponponne	i-o'ñculat	Ta'kapo
cousin	woman	short	Woman-short	&	Ponponne	they called her	Atakapa	
kie	yuki'ti	nu'nkin	kē't'ntat,	Yuk'hi'ti	Tu'l	to'lpot	ino'	
woman	Indian	village in	lived	Indian	Lake	on the east side		
Tu'l	Te'-u	iye'	edso ⁿ .	Ya'ñ	kē'tntat	yuki'ts	tu'l	
Lake End (End Lake)		being smaller than	there	she lived	we	lake		
ma	ino'-i	icitsyu'tskin.	Hāc	ipa'	hā'xcēt	(h)iu'xts		
across		while we grew up	she	husband	had none (was a widow)	I knew (her)		
atka'ki,	ya'	ne'c	palpa'l	a'nkin	nū'n-kē'tntat.	Ikunyu'ts		
ever since	and	(box) split-plank		house in	she lived	young		

caktika'-u, she looked	coka'-hiwe'-u doing much (industrious)	citha'ñ moss	li'l gathering (picking to pieces)	ya' and	cokcukyi'ke selling	75		
ya' and	cukwa'k bread (food)	'n and	ā'l meat	pai-o'k came back	ya and	pī'lkin on the bed	ti(xt) lying down	
coxkei'ukit. she sewed (all the time)	Yuki'ti the Indians	o-ina'ka like (not like?)	(h)atitō'le dress oneself	ha'hat. did not	Komo'k baskets			
he'-u many	o'k different	tanu'ka she made	caka' and	ya' and	cokcaki'keat. she sold	Kic woman	mo'kat short was she	
ya' and	yo'lēt; angry	kitsāk inebriated	ka'-u whiskey-dead	ya' and	wa'ñ-cakpa'mkox going at them to beat them	ya' and		
cak'he'-uc. to abuse them	Ciko'm cattle	'n and	tsanu'k horses	ha'xcēt. she had none	No'mc children	lāt three	ke'at 80 she had	
cakiō'l boys	tsik, two	kic female	tanu'k, one	hiōl (man)	wa'cin oldest	i'ti his	ha' ē'ñ name	
Toussaint, Toussaint	hiōl (man)	idso'n younger	ha' his	ē'ñ name	Ursin, Ursin	ha' his	Yuk'hi'ti Indian	
ē'ñ name	Konā'c; Konāc	ickici'l daughter's	ē'ñ name	Louison, Louison	Yuk'hi'ti Indian	ē'ñ name	Yoyo't Yoyo't	
n and	Kic Kic	Yu'ts. Yuts	Cok things	he'-u many	cakwa'nts to tell	u'xtsāt knew (could)	icā'k men	cok about things
wacwa'ciñ ancient about	ku'l'tan long ago	ka'-ulat done	ka' done (things)	ha' her	cakno'mc children (to)	ya' and	ha 85 her	
cakni'l. grandchild- dren	Cakyo'kat she sang	yoko'n songs	haki't them	o't. to				
Ilu' years	woc-pe' ten ("fingers ready")	ha'l and	imato'l four	(h)atka'ki ago (in 1870)	ka'wat, she died			
ilu' years	wocpe' sixty	latsi'k about	hina'ka about	wā'ciñ old (aged)	icla'uc yellow-fever	ta'tik of	ka'wat, she died	
ya' and	ha' her	nu'nkin (not kānkin) home at	imo'culat. they buried her	Ha' by herself alone	nu'k there	iyā'ñ she is buried and lies there	imō'eti(xt)	
yuk'hi'ti Indian	cakimōc-ne'kin graveyard in	ha'. not	Kic Tōt, Kic Tōt	ha' her	nil, grandchild	Yoyo't 90 Yoyo't		
ha' her	ickici'l, daughter	ha'hu first, pre- viously (opposite=ha'l)	it died	ka'wat this	a' (i. e., Lake Charles)	nu'nkin, town at	cok'hē'c disease	
oktanu'k the same	coka'-at. she had	Kiwi'le French (Catholic)	cakimō'c-nē'nkin cemetery in	imo'culat. they buried (her)				

5. BIOGRAPHIC NOTICE OF PONPONNE

My cousin being a short woman, they called her Short-woman, and also Ponponne. She was an Atakapa woman and lived in the Indian village on the east side of Indian Lake, which is smaller than End Lake.

She lived there while we were growing up. During the time when I knew her she was a widow and lived in a split-plank house. She looked young and was very industrious, gathering and selling moss and bringing back bread and meat, after which she lay down on the bed and sewed. She did not dress like the Indians. She made many different kinds of baskets and sold them. She was a short woman and angry when she got drunk, when she went and beat and abused (people). She had no cattle or horses. She had three children, two boys and a girl, the elder boy being named Toussaint and the younger Ursin, his Indian name being Konāsh, her daughter's name Louison and her Indian names Yoyo't and Kic-yuts. She could tell to her children and her grandchildren many things about what happened in olden times. She sang songs to them.

She died 14 years ago (i. e., in 1870) aged about 60. She died of yellow fever and they buried her at home. She is buried there by herself, not in the Indian graveyard. Kic-tōt, her grandchild, daughter of Yoyo't, died before her at this town (i. e., Lake Charles). She had the same disease. They buried her in the French cemetery.

6. CHIEF CUKUHU'-I AND CYPRIEN

Wi my	kulca' grandfather (maternal)	Cu'kuhui Cukuhu-i	yuk'hi'ti Indians	coḡko'yat chief was	Ta'kapa Atakapa	o'tse. over	
Inkili'c English	ta'-i Bayou	o'ts on	nū'n village	kē't'ntat he lived	Tu'l Lake (Lake Charles)	Te'-u End above	
95 Ha'lkin afterwards	tsi'peat he removed	Yuk'hi'ti Indian	Tu'l Lake	o't to	Īya'ñ there	wa'cin very old	
wa'cin	hina'ka about thirty years ago	ilu' wocpe' la't	atka'ki he died	ka'wat. Hila'-i wife			
ta'nuk one	ke'at he had	ha her	ē'ñ name	Mary Ann. Mary Ann	Ickici'l daughters	nīt five	ke'at. he had
Hiō'l sons	hā'xcat. he had none	Wi my	okē't mother	itso'n' youngest	o'tkine'at. next to was	Ha her	itē't father
hoktiwē together	to'hulat, she lived	tik until	no'me children	lāt three	ke'at. she had	Wi my	kulca' grandfather
100 ka'-ukin after he died	ya' then	hā'c she	yilke', married	tu'l the lake	ma across	ino'-i migrated, removed	tsi'peat, ica'k a man
ya' and	icitsiu'tsicat. raised us, made us grow up	Yuk'hi't Our	itē't stepfather	pe'l (Cyprien) Cyprien (an Indian)	ica'k a man		
to'lat good was	yuki't us	no'me children to	o't. he raised us	Icyutsyu'ts then	ya once	tanu'kip never	co ha' never
icpa'ts whipped us	ha'hat. not	Wic I	wi of my father	itē't afriad	iyania'n was not	ha'xcat. was not	
Pa-ito'lucat too good he was	wi' me	ot. to	Iyu'tskin when I was grown up	hac he	okwa'ñc war	o't to	ti'cat went

ya'	ka'wat.	Wi	okē't	māñ	ilāñ-wā'ñtat.	Tik'hu'	ko'hat	105
and	died	my	mother	long	grieved continually (went on mourning)	to go (to Alexandria)	she wanted	
ka'-u	hā'xc	ta'n,	tí'c	a'-ucat.	Tanu'kip	tí'cat.		
he died	before	to go	she could not	once	she started			
Tik'pa'yat.	Kaukau'	ka'cik	iei'x	a'-ucat.	Yuki't	no'mcsēm		
she turned back	water	high	cross	she could not	we	children alone		
tu'xtsēl	yuki't	nuk.	Iti'	tanu'kip	yí'l	tūt	nēn	ō'l
stayed (pl. of kēto)	by ourselves	night	in one	day	before	nearly		
pa'-i	mo'hat.	Yuki'ts	icatsí'ckicat	yuki't	okē't	hu'ne. ²		
home	she came	we	we were glad	our	mother	to see		
Pa-i	a'kc	tí'c	ko'hat.	Yuki'ts	tí'cne	icō'ñcat.	Kē'tne	110
back	to go	(mother) wanted	we	to go	we did not want	to remain		
na'mtsel	tí'c	hā'xcne.						
we begged (her)	to go	not						

6. CHIEF CUKUHU'-I AND CYPRIEN

My maternal grandfather Cukuhu'-i was chief of the Atakapa. He lived at a village on English Bayou above End Lake (Lake Charles). Afterwards he removed to Indian Lake. There he died at an advanced age, about 30 years ago. He had one wife named Mary Ann. He had five daughters. He had no sons. My mother was next to the youngest. She lived with her father until she had three children. After my grandfather died she married again and moved across the lake and brought us up there. Our stepfather Cyprien was good to us children. He raised us and never whipped us once. I was not afraid of my father. He was too good to me. When I was grown up he went to war and died. My mother grieved for him a long time. She wanted to go to him at Alexandria before he died but could not. Once she started but turned back. The water was too high for her to cross. We children stayed at home by ourselves. One night just before day she came home. We were glad to see our mother. She wanted to go back. We did not want her to go. We begged her to remain and not to go.

7. TREATMENT OF THE SICK

Ca'	cok'hē'c	hiwe'-u	ka'-ulēñ,	Ta'kapo	icā'k
Some- body	sick	very	when became	Atakapa	people
hatwi'vat,	ca'-ik	cukte'-i	hatse-e'c	mi'culat.	Iti'
believed	somebody	medicine	mischievous	(somebody) gave	night
okinu'lulat	ha' a'ñkin,	ina'-ulat,	cuka'-ulat	iti'	ma'ñ
they gathered	at his lodge	entered it	danced (re- ligiously)	night	long

² Cyprien fell sick at Alexandria, La., and died there in 1864. His wife was away from home 40 days in her vain effort to see him there.

115 mōn	ci'ñene	cō'ñxia	ya'	na'xkculat.	I'ñc-wa'nkin	yo'k
all	gourd rattle	they rattled	and	played the fiddle	while they were mourning	sing- ing
ya'	Yuk'hi'ti	ipeō'k	ha'l(kin)	mo'k	wa'nkit	ok hū'ya
and	Indian	conjurer	after- wards	(or mo'hat without wa'nkit) is here		came and saw him
pe'neat	ya'	yī'kcat.	Tane'-u	cakina'-uc	ko'xca'hulat.	
cured, treated	and	he paid him	others	to let in, admit	they would not	
Ikunyu'tsip	ina'-u	cakna'-ucul	ha'.	Icāk	cuk'hē'c	ka'-ukin
young people	go into	they let	not	of sick people		after death
vī'wulat	cok	hatse-e'c	hiwe'-u	ka'-at.		
they believed	things	wicked	very	had done		

7. TREATMENT OF THE SICK

When anyone was sick the Atakapa believed he had been given bad medicine. One night they assembled at his house, entered it, and danced religious dances all night, shaking gourd rattles and playing on fiddles. While they were mourning they sang and afterwards an Indian conjurer came to see him and treated him and was paid for it. They would not let others go in. They would not let young people go in. If a sick person died, they believed that something wicked had caused it.

8. HIMŌ'c (BURIAL)

120 Ta'kapa	kic	n	icā'k	ka'-ukin,	īt	utska'-uculat
Atakapa	woman	and	man	after death	face	over they covered (it utska'-uc, face covering)
okyu'lik	ya'	oka'	o'tsi.	Vī'vulat	i'cak	capi'xk
by a hand- kerchief	and	a sheet	on the top	they believed	people	dead (their spirits)
tane'-u	okcak'hu'-ulat.	A'nkin	ti'xkin	ok-hu'-ulat.	Ka'-i	
other	went to see him	in house	while lying	they visited him	then	
a'n	ka't-pa'-ic	na'-ulat	ha'	a'nkin	ka'-u	atka'ki
door open		they left	his	house in	death (his)	since
imō'ctin.	Ne'	ta'mkin	ya'	ha'l	yi'lkin	imō'culat.
the funeral		in a grave	then	next day	they buried him	dance
125 hā'ñtin	imō'culat.	Yuki'ti	mō'ne	o'k-inu'lulat	imō'c	
having per- formed, "got through,"	they buried (him)	Indians	all	met, gathered	burial, funeral	
o't	ti'üne.	Ka'-u	o'kin	to'kc	ya	imō'culat.
toward	to go, to proceed	the dead	in blanket	wrapped	and	buried him
oktewē	imo'culat,	hata'kinēn,	tsik-tlukenē	wo'c ke',	a'n	
together	they inhumed	beads	tobacco pipe	rings		
hatko'me,	kutsnā'n	tu'ik	ka'	cko'p,	na'-u,	co'xk-hatka'xk
earrings	knife	of cane	made	cups, vases	moccasins	clothing

mōn, all of	lakla'ke. money	Icā'k men	hokwa'ñc to war	wā'ññ having gone	ha' his	cok'-okinā'tsne arms (or weapons)	
mōn all	hoktiwē' together	imō'culat, they inhumed	te', bow	tí'k, arrow	yapu'xne, lances, spears	kutsne', knife	130
tik-cak'xa'-une, quiver	pēm, gun	a'tpa ⁿ tsnē. shield (pro- tector?)	Ya' that	ica'k man	ka'-u dead		
yuk'hi'ti an Indian	coḡko'-in chief of was	ha' his	tsanu'k, horse	ne'c saddle	ipa'xc, head	icā't	
atyē'nē crown	lakla'ke silver	ko'pik made	ka' together	hoktiwē' they inhumed	imō'culat. head	Icā't	
atyē'nē crown	lakla'ke silver	ko'pik made	ka' they found	wine'-ulat of Indian	Yuk'hi'ti Lake	Tu'l	
hiki' west	ino' side of	nē ground	hu'i in the	iwa'lkin, among the shells	nu'l ta'mtin when digging	nec-kīñc ta'mc a ^{n'} saw-cutting house (=sawmill)	135
nu'l laying (foundation) and making	ka'tin, again	payā'ke they buried it	imō'culat. The Choctaw	Tcha'kta yuk'hi'ti Indians	icā't head		
aty'nsne crowns	hina'ka of same kind	cake'at (for cak'ke'at'). had					
I'cak ka'-u of the dead man	a'ñ the house	la'wi-ulat. they burnt	Ha his	cakicā'k families, relations	tsī'peulat removed	hiwe'vc mile	
tanu'k one	ma'-i. over, further than	Imō'c grave	mak mound	mā'ñ long shaped	ka' they made	ya and	ho'xp na'-ulat a hole they left over
co' spirit ("heart")	ita'xne. to come out	I'cak capi'xk the dead man	cakla'wiulhahat. burn they never did				140

8. HIMŌ'C (BURIAL)

After the death of an Atakapa woman and man, they covered the face with a handkerchief and a sheet. They believed that other dead people (i. e., their spirits) came to see him. While he was lying in the house they went to see him. So they left the door of his house open from the time of his death until the funeral. Next day they buried him in a grave. They buried him after having finished the ceremonial dance. The Indians all met to go to the burial. They buried him wrapped in a blanket. They buried all of his property at the same time—beads, tobacco pipes, rings, earrings, knives made of cane, cups, moccasins, all of his costumes, and his money. If he had been a warrior, they buried all of his weapons at the same time, his bow, arrows, lances, knives, quiver, gun, shield. If the dead man was an Indian chief, they buried his horse, saddle, and silver crown. A silver crown was found on the west side of Indian Lake in the ground when digging among the shells while laying the foundations of a sawmill and they reburied it. The Choctaw Indians had head crowns of the same kind.

They burned the dead man's house. His relatives moved more than a mile from the place. They made a long grave mound and left a hole at the top to enable the spirit to come out. They never burned the dead.

9. A FIGHT AMONG NEGROES AT LAKE CHARLES

- Samti' hiti' ku'cmelmēl pu'm ka'-ulat. Wāñ-pum ya' kie
 Saturday night negroes a dance, ball made when they were dancing woman
 tanu'k ta'xn ot (ut) ikāt pa'kēt. Ya ki'c ta'xnik wa'ntsāt:
 one other on foot stepped the woman other said
 "wi ikā't 'npa'kat." "Atsi'c-kie ha'!" wa'nat. Hika'-uckin,
 on my foot you stepped I don't care she said on getting through
 ka't o'ts pa'kēt. Ya cukiō'l hak'hi'tic ok-ina'tsulat.
 mouth on she slapped her (now) men they came (or began) to fight
 the
- 145 Kitsā'k cakpi'xk ya' pa'm (h)okpa'miculat ya
 whisky they drank (were dead drunk on) and fist knocked each other down with and
 (h)okpēmulat. Tane'-u tu'lkin pa'k-cakpa'kicat. Tane'-u
 fired at each other some in the lake threw them into (pak=threw) some
 kaukau'kin pu'm-hik'hu'lculat. Wāñ-hokpēmkin i'cāk cakō'ñne
 into the water they jumped into when they shot at each other the constable (sheriff)
 okēkia'lat. I'cāk nī't a'ñla'kin cakina'-uculat. Kec lāt
 arrested them men five in the jail he placed in women three
 cakina'-uculat. Yil hiwe'-u pētik yi'l cakita'-uculat tanu'k
 he put in Monday they let them out one
- 150 ik'hu'ntan a'ñla'kin ti'(xt).
 (or ik'hu'ntēn) in jail lies
 yet

9. A FIGHT AMONG NEGROES AT LAKE CHARLES

Saturday night the negroes had a dance. While they were dancing, one woman stepped on the foot of another. The other woman said, "You have stepped on my foot." "I don't care," she answered. Upon that the first slapped her on the mouth. Then the men began to fight. They had been drinking whisky and knocked one another down with their fists and shot at one another. Some were thrown into the lake. Others jumped into the water. When they started to shoot at one another, the sheriff arrested them. He put five men in jail. He put three women in jail. Monday they were let out, except for one who is still in jail.

ATAKAPA-ENGLISH DICTIONARY

(THE MATERIAL ARRANGED UNDER STEMS)

(Ak), words from the Akokisa vocabulary of Béranger.

(A. R.), words collected by Doctor Swanton from Armojean Reon in 1908.

(D), words or sentences obtained by Doctor Gatschet from Delilah Moss.

(I), words obtained by Doctor Gatschet from Louison Huntington and entered in a copy of Powell's Introduction to the Study of Indian Languages.

(L), words or sentences obtained by Doctor Gatschet from Louison Huntington and entered in blank books.

A very few forms were obtained by Doctor Swanton from an Atakapa named Teet Verdine in 1907 and are so indicated without abbreviation.

(E. D.), forms from the Eastern Dialect.

(C), forms from the Carpenter copy of the Duralde manuscript of the Eastern Dialect.

(P), forms from the Philadelphia copy of the Duralde manuscript of the Eastern Dialect.

Numbers refer to lines in the texts where a given word is used. The examples are arranged alphabetically except where there are grammatical reasons for placing certain forms together, as in conjugations of verbs or where a stem enters into certain definite combinations, as, for instance, the ha, "he," "she," "it," with the plural ending -kit, hakit, "they." Since c is used for sh, forms beginning with that letter are placed immediately after s, and they, in turn, are followed by forms in ts. Those beginning with tl, or the equivalent surd l are put by themselves after t.

ATAKAPA NUMERALS

Western Dialect

Eastern Dialect

1	tanu'k	hannik
2	tsik	happalst
3	lāt	lātt
4	hinato'l	tsēts
5	nīt	nitt
6	latsi'k	latst (given as "talst")
7	pax or pa'xē	paghū or paghō
8	himato'l tsik	tsikhuiau
9	woc ico'l han	tegghuiau
10	woc pe	heissign, hiissing (C)
11	woc pe ha(l) tanu'k	halg hannik
12	woc pe ha(l) tsik	halg happalst
19	woc pe woc ico'l han	halg tegghuiau
20	woc pe tsik	halg heissign
21	woc pe tsik hal tanu'k	heissign happalst halg hannik
30	woc pe lāt	heissign latt
100	hi'yen pon	hehin pon
200	hi'yen pon tsik	hehin pon happalst
1,000	hi'yen pon tsako'p	hehin pon iolic

ATAKAPA AFFIXES

PRONOMINAL AFFIXES

OBJECTIVE

SUBJECTIVE

Singular

First person	hi-, i-	-o
Second person	n-, na-	—
Third person	ha-	—

Plural

First person	ic-	-tsě(1)
Second person	nak-	-tēm
Third person	cak-	-ul, -ol, -ti

indefinite, hi-, i-; reflexive, hat-; reciprocal, hok-.

Temporal and modal suffixes: -at (-et), past time; -ěhě (-hě), future time; -k (-ki), continuative; -lō, first person plural imperative; -m, plurality; -ne (-nă, -n), volitional and sometimes apparently instrumental; -c, a suffix of wide use with verbs and seemingly with pronouns, perhaps equivalent to the English auxiliary "to be"; -t, perfect or passive; -t (-ti), future, perhaps derived from ti, "to go"; -to, second person plural imperative; -u, usitative.

Connective suffixes: -n (-in), a subordinating suffix signifying "while," "when," "after," "if"; -p, ditto, sig. "because," "on account of."

Derivative prefixes (in reality prefixed words): ik-, "with"; its- (from itse'), "on top of"; it- (from it, "face"), "ahead"; n-, (?); ōts-, "up," "high," "above."

Locative suffixes with substantives: -ke (-ki) and -kin, "in," "into," "on"; -p, "at"; -ik, "with," apparently identical with the derivative prefix ik-.

a, this, here, now (L-1, 22; D-53).

a' a'kmāle, this winter.

a' a', this house (A. R.).

a' a' hidson', this room.

a' elu, a' ilu', this summer, this year.

a' elu' tūt, this spring.

a' (h)atu'xtsat, I remember this.

a' kic, ha' ki'c, this woman; a' ke'c, these women.

a' iti, to-night, this night.

a' kitsāke he', this whisky is strong.

a' kitsāk he u'c, this whisky is too strong.

a' no'mc, ha' no'mc, these children (pl. tantum).

a' nu'nkin, at this town (D-9).

a' ōl, here close, pretty near, close by.

a' odse', this snake; odse' a', the snake here (perhaps the verb a (q. v.)).

a' teyo', this box.

a' yil, to-day.

eti' a' o'yu, yesternight I slept here.

ha' icā'k lu'kin tiktāt tema'kip, this man goes to stand in mud up to the knees; pl. tētsō't.

ha nicakiol (A. R.), ha' cakio'l, this is my husband.

ha' wi' hipa', this is my husband.

ahinak, aihinā'k (L-37), ahena'ka (L-39), o-ina'ka (D-77), like this, like these.

woc ke' a' hinak, ring shaped, a ring like this.

ap, av, avx, af, axp, abx, here, present, to this place, to here ("ici," "présent").

ap o'k, come here! (not av).

av (or abx or a'f) 'n o'kēn ica'm'ěhě, if you come here we will drink.

ha' hila'-i a'f (or a'p), his wife is here.

ha' hila'-i a'fēt, his wife was here.

ha hila'-i a'v o't'ěhě, his wife will come here.

teyo' a'v nē (not ap), put the box right here!

ti'k a'xp pe'm, shoot (your) arrow right here!

wi a'vp (or a'p) i-ica'kēt, I was born here.

ya icāk av (or ap) wa'nkit, this man is present, lit. "this man is walking here" (L).

ya' icāk av'ha'n, ya' icāk ap ha'n, a man absent ("un homme absent").

ac mel u'c, this is genuine black.
a'c ta't u'c, salmon, "this is genuine
yellow" (or "kind of yellow").
a'c ta't kop, light yellow, "yellow-
white," light green.

a, to be.

hatna'ka pe'l a', how far is it?
hatna'xkan me'ts a', how tall are
you?
hatna'xkan wa'ciñ a (or wa'ci na'),
how old is he ("quel âge a-t-il?").
na eñ ke a, have you a name?
na' ca a', ca' a' nā'c, naj caya (A.R.),
who are you? (ca, "somebody").
'nto'l a', is it well with you? (L-6, 9;
D-69.)

ca' ya' a', ha' ca a', ca aya' (A. R.),
who is he (she, or it)? who is
that?

ci'ne-u a', haki't cine'f a, haki't
cine'v a', who are they?

co'k 'nka' a', what is the matter with
you?

co'k wa'ñka na'xn, co'k wa'ñka
na'xn, what are you doing?

cu'l ita'ñ a', where is the dog?

to'l a', it is good ("c'est bon").

yu'lei o'l ok 'n-u'xts a 'n ta'nat 'n a,
send me word whether you can
come or not, send me word if you
are able to come (A. R.).

ai, a-i, swamp, marsh, small pond.

a-i kotsk (A. R.), a'-i kō'tsk, ai'
kō'tsk (I), marsh, small pond,
gully.

a'yip, in the marsh (Gatschet in-
terprets it "plantain" but this
is probably erroneous).

a'yip te'xk ta'lkop, marsh lily,
blue wild flower ("fleur sauvage
bleue").

ko'nā a'yip, ko'nen a'yip (L-8),
a'yip kunā (D-48), potatoes,
"marsh potatoes."

noha'mc a'yip, turkey, "chicken in
swamp."

noha'mc a'yip hatania'ns, a wild
turkey ("un dinde," "a wild
chicken in swamp").

tu' a-i, tu't a'i (I), cane swamp.

ak, ā'k (I), juice, sap; water in E. D
(cf. akna, aktsa'-ū, ik, ik'ha-u).

akip tsök, water turkey (L-7).

miñ ak (A. R.), miñ āk, honey, "bee
liquid."

ne'kol-āk, nick-ōl-āk, molasses,
"sweet salt liquid."
u'k-ā'k, (h)u'kāk, source, spring,
"water coming."

aghō, moist, wet (E. D.).

aggthōu, [aggthihoon (P), aggtihōōou
(C)] source, spring of water (E. D.)
(= W. D. āk tehō, "water hole").
ak hamic [ak hamish], give me
water! (E. D.).

akilik, to wet (probably from ak,
liquid, and li, soft).

akeli'ke (D); pl. he'-u akeli'ke, wet.
ne'c akili'ke to'lka la'u ha'xc, wet
wood does not burn well.

ti'ntal ikili'keo paper is soaked
through (ik- should probably be
ak-).

wi akili'kico, I wet in the water
(ilikico by itself is without mean-
ing).

wi cokotka'k ikili'kic, I soak the
cloth (ik- should probably be ak-).

yil'ē akili'kicta, I shall wet (it) to-
morrow (again).

ak,

cokak, cuka' (D-124), to dance, a
dance. Possibly this means "things
(being) green," with reference to
the ripening of the new corn, the
occasion for the principal annual
ceremony of the southeastern
Indians, the so-called "green corn
dance." Gatschet was informed
of two kinds of dances to which
this name was applied: (1) the
cakwa'ci co'kāk, "old people's
dance," a religious dance partici-
pated in only by the old men, and
resembling a *missa*. There was no
regular time for holding it except
that it was always at night and
was accompanied by singing. The
village chief was always present,
and a religious attire was assumed
for the occasion. There was no
fire in the middle of the ground as
among the Choctaw; (2) the
co'keuks co'kak, the dance of the
young people, which was not
religious. The performers placed
themselves on their knees and
brought their arms around in
circles before the face, from right

to left and from left to right. This was performed once a month without reference to the moon and lasted all night. The dances were abandoned about 1850-1860.

co'ckuaks aⁿ, co'kak aⁿ, name of the dance house which was located in the village of chief Lo. It was surrounded by a picket fence, and within were statues, stuffed animals, and other objects. Anybody could enter.

cuka'kulēt Utsuta't ut, they danced for Otsotat (L-14).

āk, (P)

ne'cāk, sawdust.

āk, **akc** (A. R.), green (in the sense of unripe); also in color according to A. R.; a'kak, akca'kc (A. R.), very green.

ne'c āk; pl. nec a'kc, a green tree; also said to mean sawdust.

tso'-ots ā'kc, green corn, the corn is green or unripe.

aki (possibly from lāk "sun").

akipa'-i (I), south, "where the sun turns" (A. R.).

akipa'-ike icāk, a southern man.

yā icak akipai-i'ke ōt, this man comes from the south.

a'kitoc, frog, also given as toad, but this is probably a mistake; E. D. ketotc [kettosht], frog.

a'kitoc lu'l (ieict), the frog swims (to the other side).

a'kitoc na'l-ma'ūmañ, spring frog, "long thighs."

a'kmālc, winter; E. D. allstemat.

a' a'kmālc, this winter.

akma'letits, akma'lti'tst, fall, autumn "going to be winter."

akna, to run (as a river), to flow (probably derived from ak, liquid, and na or na-u, to arrive).

a'knāk, current (I).

aknak mickēt tai'ki, aknāk mi'ckit tai'kin, there were eddies in the river.

a'knax mickēc, eddy in the river.

a'knax te'-u o't, a'knax te'wat, current comes from (above?).

kaukau' a'knāk, running water, the current of water.

ti'-u akna'kit (ta'-i), the river runs swiftly.

ti-u-akna'kit tu'l hukinu'l, it flows into the lake.

ti-u'xts akna'kit, to-u'xts akna'kit, the river runs (or ran) slowly.

akon(st), river (from ak, water(?)) (E. D.) (cf. ta-i, ak).

akonstātei [aconstūchi (P), acōnstouchi (C)], river(akon(st) + wicin, wide(?)). (E. D.)

akonska [aconskā (P), acōnskaa (C)], akonskau, stream (akon(st) + ska or cka, little). (E. D.)

akc,

pa-i a'kc ti'c ko'hat, she wanted to go back (D-110).

aktsa'-ū, cold, cool, chilly; E. D. tsamps.

aktsa'-u kaukau', cold water.

a'ktsa-uc, aktsa'-uc, cold, rheum.

aktsauc naica't, a cold in the head.

a'ekin aktsa'-uc, in the shade it is cool.

ayi'lc aktsa'-uc, to-day it is cold.

kau'kau aktsa'-un, kau'kau aktsa'-uc, the water is cold.

kañ tsamps [kang tsamps], the air is cold or chilly, the wind is cold (E. D.).

tsampskā, autumn (E. D.).

āx, to grow.

a'xkit, it grows; pl. a'xtit, they grow.

a'xli(c), **axli(c)**, to lose.

ha icō'l a'xlic, ha icō'l a'xict, she lost her calf.

naki't tsanu'k cakwinētēm nak cak-a'xlecat ka, did you find the horses which you lost? (D-58).

cok he'-u hia'xlicat, cok he'-u hia'x-icat, I lost many things.

cok' hia'xlicat, cok hia'xicat, I lost one thing.

wi co'k a'xlic, wi co'k a'xict, I lose something.

āl, (D-76), a'l, flesh, meat; E. D. aggl, meat.

āl ām, boiled meat.

āl atna' himi'c, give me a little meat!

āl hopa'-i, butcher, "meat piercer."

āl itsa'-i, āl itsaine, fried meat, beef-steak.

āl kā'ts, a scab (on a sore).

a'l nko'xca, do you want meat?

āl ti'u, meat upon the fire on a grid-iron or a scaffold, broiled meat ("sur les braises").

āl tiunā, a gridiron.

āl lō'p, al top (A. R.), stick on which to roast meat.

āl wā'k, roast meat, meat roasted on coals.

āl wa'knā, roaster, apparatus for roasting meat.

hī'yen a'l, pork, "pig meat."

la'ns ā'l, venison, deer meat (L-5).

lā'ns āl nko'xca, do you want deer meat?

ō'ke āl, cheek.

o'ke āl atku'tsine, red paint for cheeks.

tu'ts ko'm-āl, calf of leg, "flesh hanging to leg" (?).

wi āl ti'ukinto, I broil meat.

wi āl wa'kinto, I broil (or roast) meat on the coals.

ya'-u a'l la'klāk, gaspergou, "fish with hard flesh."

A'leman, German (from the French word).

a'liñ (A. R.), a'li, grapes, raisins (cf. hī'lañ).

a'liñ hickā'm (L-9), big grapes, "broad grapes."

a'liñ itso'm (A. R.), a'liñ hicōm (L-8), hilañ icō'm, small grapes.

allstcumat, winter (E. D.) (cf. W. D. a'kmālc, "winter," and ālc, "ice").

allstcumat hue', the winter is hard (E. D.).

Alpamu', Alibamu.

Alpamu' icak, an Alabama Indian (see no'ai).

ālc (I), als, ice; E. D. adlect [adlesht], snow; E. D. adlect lagn [adlesht lagn, adleshtaggn], ice (cf. ha'-u).

a'lc ko'me, thick ice.

a'lc pa'xc, thin ice.

a'lc capā'ts, ā'lc capā'ts (I), icicle, "ice hanging" (not certain).

a'lc ta'n, it is frozen yet, ice yet ("c'est glacé").

a'lc tixt, all is frozen over, it is frozen ("c'est glacé"), "ice lying down."

a'lc to'ke, ice chunk.

a'lekit, it was freezing ("il gile").

adlect kombust [adlesht combnst], the snow is heavy (E. D.).

adlect lagn kombnst [adlesht lagn combnst], the ice is thick (E. D.).

ām, to cook, to boil (ām, to cook; ām, to drink (Gatschet)) (cf. hikū', ilu', itsa-i, to).

āl ām, boiled meat.

hiku' a'v, hiku' a'u, to boil soup (a'v and a'u are probably intended for ām).

cu'k-ām-a'ñ, kitchen (I).

cuk-ām-añ ita'ñ, cu'k-ām-añ ntā'ñ, where is the kitchen?

cukā'm-kic, female cook.

cukā'mto, I cook.

ām, to drink (ām, to cook; ām, to drink (Gatschet)).

wi ā'mu, wi'c iā'mki (A. R.), I drink; E. D. weeam [ouèè amm].

na ām, na-ic ām, you drink.

ha ām, he drinks, she drinks, etc.

yu'kit mon ā'mlu, we all drink.

naki't ā'mto, you all drink.

ha'kit ā'mtit, they drink.

yu'kit mon icā'mkit, we all drink.

ha'kit ā'mutet, ha'kit āmtit, they are going to drink.

wi tēm ā'mu, I drank yesterday.

ha tēm ā'mat, he drank yesterday.

ha ā'met (nak), he drank (?).

yu'kit tēm ā'mtsēl, we drank yesterday.

na'kit (tēm) ā'mtem, nakit tēm naka'-mat, you all drank yesterday.

haki't tēm ā'mulēt, haki't tēm ā'mulat, they drank yesterday.

icā'mkit, we drink.

ha'kit ā'mtit, ha'kit ā'mulet, they drink.

wi yī'lēn ā'mtē, wi yī'len ā'mta (A. R.), yī'lēn ā'mta, I will drink to-morrow.

na' yī'lēn nā'mtkit, yī'len na'iet ā'mta, you will drink to-morrow.

yī'lēn ā'mta (or ā'mtē), hac yī'lēn ā'mtkit, he will drink to-morrow.

yuki't yī'lēn icā'mtikit, yuki't yī'len icā'mnenē, we will drink to-morrow.

naki't yī'lēn ā'mta, naki't yī'lēn naka'mtikit, you all will come to drink to-morrow.

haki't yī'lēn ā'mulxē, haki't yī'lēn ā'mtikit, they will drink to-morrow.

hiä'měhě, I will then drink.
 naä'měhě, you will then drink.
 haä'měhě, he will then drink.
 yukit icä'měhě, we will then drink.
 nakit na'käměhě, you (pl.) will then drink.
 cakä'měhě, they will then drink.

äm, drink!
 uk ä'mta, come to drink!
 uk äm, come and drink!
 uk ä'mto, come ye and drink!
 na ä'm, you drink!; na'-ie ä'm, you drink now!
 ha' ä'm, he (or she) drank.
 nāk ä'm, you (pl.) drink!
 yu'kit mōn ä'mlū, let us all drink!
 nakit' ä'mto, you (pl.) drink!
 nak äm, do you drink! you drink!
 nakit' ä'mto, let ye drink! drink ye!
 ä'mlu, let us drink!
 äm cikna'uc, let them drink!
 wi äm ina'-uc, let me drink!
 ä'm na'-uc, let him (or her) drink!
 wi cä ä'm na'-ucto, I will let somebody drink.
 wi cä ä'm na'-uco, I let somebody drink.
 yukit' ca ä'm na'uctikit, we will let somebody drink.

wi cakä'me, I give them to drink.
 ha' icä'me, he gives us to drink.
 hakit' hiä'me-ulat, they gave me to drink.
 hakit icä'me, they give us to drink.
 wi (hi)ä'mne, I have to drink (one thing).
 wi (hi)co'kä'mne, I have to drink many things.

äm', ä'mne, a drink, a beverage.
 ä'm hatpe'ne-o, I finish drinking.
 ä'mne, a cup, a dipper.
 a'v (or a'bx or a'f) 'no'kēn icä'měhě,
 if you come here we will drink.
 hiä'mne, they drink.
 icāk kitsāk ä'm hite'-u, a whisky (or brandy) drinker.

Jack a-la'kin inho'leilat ä'mip, on account of drinking, Jack was put in jail (hiwe'-uka ä'mip would be "drinking hard").

Jack kaukau' o'k ä'mkit, Jack kaukau' o'k ä'm'ne, Jack comes here for drinking water.

kapo' ä'mcēnēn, cup for drinking, drinking cup.

kaukau' ä'm'n a'nike nta'hēntat, the water he had drunk came out at his ears (L-19).

kaukau' ä'mne, drinking water.

kaukau' ä'mto, I am going to drink water.

kaukau' ku'ts ä'mka-u, wine drunk.
 kitsa'k ä'mne to'l ha', whisky drinking is not good.

kitsa'k atse-e'c ä'mne, the drinking of whisky is bad.

kitsāk paihe-uc ä'mět, I made myself drunk, I drank too much whisky.

lu'itka ä'mce, pottery cup.

naic äm, did you drink?

nūñ-u'cīp coko'-i (or co'xko-i) kitsāk ä'm-kawět, the village judge was drunk.

ciko'm ä'm cikna'-uco, I let the cattle drink.

ciko'm kauka'-u cokmi'co, I give the cattle to drink.

cukotki'ñic ä'mne (or kitsa'k), blackberry brandy, sig. "blackberry drink" or "blackberry whisky."

cukte'-i ä'mu, I take medicine, I drink medicine.

cukti'-i ä'mu, I take (or drink) medicine.

cul kau'kau ä'mět, the dog lapped the water.

wi himaka'wět kitsāk ä'm-wañ ya',
 wi himaka'wět kitsāk ä'mwangye,
 I fell because I was drunk.

wi cakām, I drink (A. R.?).

wi'c ke hiä'mkin Jack maka'wet, while I was drinking Jack fell down (hä'c, "he," could be substituted for Jack).

wic kētsa'k hiä'mcki(t), I am going to take a drink of whisky (given the writer by Teet Verdine).

wic māñ o't ä'm'o, I drink all the time.

yuk'hi'ti ka ä'mene, an Indian-made cup.

an, ear (L-39, 40, 41); E. D., ann; Ak. anar according to Du Terrage and Rivet, though I read anect, or anuct in the Chicago copy of the original.
 a'n hatko'me, earring (D-127).
 a'nike nta'hēntat, it came out of his ears (L-19).

a'npanc, deaf, "ears closed."
icāk a'npanc, a deaf man (I).
icāk iku'nyuds a'npanc, a deaf boy
(I).

kīc a'npanc, a deaf woman (I).
kīc iku'nyuds a'npanc, a deaf girl (I).
cī'wōn an, ears of a cat.
wi a'n iwā'nico, I move the ears.
wi a'n pā'keo, I flap my ears.
ya' cu'l ha' a'n ito'leo, ya' cu'l a'n
ito'leo, I fix the ears of that dog.
ya' cu'l ha' a'n tlemtle'm, the ears of
that dog are torn.

a'nhipon, anhipo'n, "folded ears,"
rabbit, and by der. sheep.
anhipo'n he'-ue cakico'me, rabbits
have many young.
a'nhipon na'-u, anhipo'n na'-u,
sheep's wool, sheep's hair.
an-hipo'n tī'l, rabbit skin (I).
anhipo'n wā'n-cakna'l'nto, I will
hunt rabbits (I).

a'nmañmañ, a'n mañmañ, mule,
jackass, "long ears."

a'npake, mouse, rat (A. R.), lit.
"moving ears," "flapping ears."
anpā'ke he'ts, rat, "big moving
ears," "big flapping ears."
ciwa'n anpā'ke ko'nkit, the cat
catches the mouse.

añ (D-138), an, a (L, D), a ñ (A. R.),
house, home; E. D., ank.

a' a', this house.

a' a' hidso'n, this room.

a^a a'inkin ita'ko, I came out of the
house.

añ ha'l, behind the house.

añ hiwe'-u (A. R.), a' hiwe'-u,
church, "powerful house."

a' hiwe'-u ini'xnā, a' iwe'-u ini'cnā,
church, "powerful house to go
into."

a' ikin t'ha'ko, I go out of the house
("je sors de la maison").

añ-idsō'n (D-42), añ'idso'n, room,
"small house" or "small part of
house."

añ ī'ti, in front of the house.

a'kat (I), a'ncat, añkat, door,
"house mouth"; pl. he'-u a'ncat.

a' ka't la'kiento, a'ka't la'kiento, I
lock the house, I lock the door
("je barre la maison, la porte").

a'ncat la'kiet, a'ncat la'kie, lock the
door!

a' kat mōk, window, "short door"
(I).

a'n kat-mo'k pa'hico, I close the
window.

añ kat mo'k utsu'tska, pointed win-
dow; pl. mokmo'k.

añ-katmo'kin na'yu, añ-katmo'kin
no'-u, I put them in the window.

a'ncat pa'hiet, a'ncat pa'iet, a'ncat
pa'hnic, shut the door! (-t final is
correct but is often dropped (D)).

a'ncat pa'-ie, an open door (D-123).
a'ncat pa'-iet, a'ncat pa'-ie, open the
door!

a'ncatpa's, a'ncatpans (A. R.), win-
dow, "house-mouth shut."

añ kima'ti, inside the house, indoors.
a'ncin, in the house (D-122).

añkin ini'ho, I get into the house, I
go into the house.

añkoc, corner of house, angle of
house.

a'lak, añ'lak, jail, prison, "strong
house."

a'lak pa'li ya' nta'-ulat, they broke
open the jail and got out.

a' lā'k pa'li yanta'-ulēt, they have
broken out of prison ("ils ont cassé
la prison et ont sorti (ceux en-
fermés)").

a' lāk ya'-u, sheriff, "jail keeper."

añla'kin, in the jail (D-148, 150).

a' lā'kicne, lock ("barre-maison"),
and key.

añ lau'kit, the house burns.

a' mickēc, around the house.

añ nē'p, a low house.

añ ōts, on the top of the house.

a' ōtsi, roof of house.

añ po' añ, smoke-house (in which to
smoke meat).

a' pu'ekin, outside of the house.

añ cako'pieñ, white paint (for
buildings).

añ ta'-i o', the house is by the river
(I).

añ ta'-i o'at, the house was by the
river (I).

a'ñ ta'-i o'tikit, the house will be by the river (I).
 a'ñut iní'ko, I enter the house.
 a'ñut mickē, around the house.
 a'ñ wā'l, wall of house.
 a'p yā'ñ pe'ltāt, a house stands far off.
 a'ts a'ñ, sweat-house (I).
 ha' a'ñ nēp, his (or her) house is low.
 ha' a'nkin, in his house (D-123), ha a'ñkin, at his house. (D-114).
 haki't a'ñ hokwa'ñe icāk, a camp of soldiers, "soldiers' house."
 haki't a'ñ nēp, haki't a'ñe nēp, their house is low.
 hatutunā' a'ñkatpans, glass of window.
 hiwē'-u a'ñ, church (I).
 icāk a'ñ hā'xe, a man without a house.
 icāk a'ñ he'-u kē, a man having many houses.
 icāk a'ñ kēt, man in the house (man having a house).
 icāk ina'-ulēt a'nkin, these men entered the house ("(ces) hommes sont entré dans la maison").
 i'cāk cakya'lulēt caki'nauct a'ñ lāk, they took some men and put them in prison.
 Jack a'ñ la'kin inho'leilat a'mip, on account of drinking Jack was put in jail.
 John ha' kǎn kēt, John remains at home.
 ka'kok a'ñkat, fence gate.
 ko'-i hiwē'-u a'ñ la'wēt, the church burnt down.
 lo'ñloñe a'ñ kōnd (or ko'ñēt or ko'ñēt), lo'ñloñe a'ñ ko'ñkēt (or kō'ñkit), the lightning struck the house.
 mi'ñ a'ñ cak-ho'pe, bumblebee (or more likely wood wasp), "bee making holes in the houses."
 na' a'ñ o'tskin, thy high house.
 na' a'ñe o'tsip, your house is high.
 na'kǎn, thy house.
 naki't a'ñ nēp, naki't a'ñe nēp, your (pl.) house is low.
 ne'c a'ñ, ne'c a'ñ, wooden house.
 nec-kīñe ta'me a'ñ, saw cutting house, sawmill (D-135).
 ne'c palpa'l a'nkin, in a split-plank house (D-74).
 ne' wa'p a'ñ, ne'wa a'ñ, brick house.

o'l tu'ko wi a'ñ ot, o'l tū'k'ho wi a'ñ ot, I bring home a persimmon.
 po'ck ōn, pōck a'ñ, veins, "blood house."
 ciki'ti'c a'ñ hu'i, the skunk is under the house.
 co'k caki'ke a'ñ, co'k-caki'ke a'ñ, store, warehouse, "something-selling house," goods house.
 co'k caki'ke a'ñ yimo'ñ, co'k caki'ke a'ñ yimo'ñ, a low-priced store.
 co'k caki'ke a'ñ yī'ks hiwē'-u, a high-priced store.
 cokcaki'ke a'ñ la'wēt, a shop has burned ("une boutique a brulé").
 co'ko-i a'ñ, courthouse.
 cu'k-ām-a'ñ, cu'kam a'ñ, kitchen (I).
 cu'k-ām-a'ñ ita'ñ, cu'k-ām-a'ñ ntā'ñ, where is the kitchen?
 cuki'u'le hatu'xtsiet a'ñ, a schoolhouse, "a book-learning house" (I).
 cukco'c a'ñ o'tse ka'-uts, a bird flies over the house.
 tsanu'k a'ñ, stable, "horse house."
 tso'-ots a'ñ, tso'-ots a'ñ, cornerib, barn, "corn house."
 wai a'ñ, wai' a'ñ, stone house.
 wi a'ñ kaukau'kin, my house is in the water.
 wi a'ñ la'kin inu'leo (or inhu'leo), I put somebody in jail.
 wi a'ñ nē-tsa'xkip, my house is on dry land.
 wi a'ñ waññe ta'-i tsika'dep tāt(o), my house stands between the road and the river.
 wi'kǎn, my home.
 wi kǎn pa'-i o'kta John tewē, I will go home with John (I).
 wi nta'ku(?) a'ñ lāk it'hi, I came out of the prison last evening ("je suis sorti de la prison le soir").
 wi te'ñs a'ñla'kin ita'hu, I left the prison in the evening.
 wic ku'l cokia'ku, wi hite't iní'kit a'ñut (or iní'hat a'ñkin) ("j'avais mangé, quand mon père est entré dans la maison").
 wic nta'ku, wi ite't iní'kat a'ñut, wic nta'hu, wi ite't a'nkin iní'hat, after I went out, my father entered the house ("quand j'étais sorti, mon père est entré dans la maison").

ya'ñ aⁿ na'xco, I point at that house far off.

ya'-añ aⁿ na'xco, I point at that house very far off.

yu'kit a'ñ ití' yí'lekít; our house is lighted up at night.

yuki't a'ñkin, in our house (D-43).

yuki't aⁿ nēp, our house is low.

yuki't a'ñc nēp, our house is low.

yuki't añ ot tū'kto, we will fetch it home.

yu'kit kăn, yuki't kăn (D-50), our house, our home.

aⁿ, aⁿ aⁿ! no!; E. D. han (*or* hau).

a'nēnui, bullfrog (I).

anian; to be afraid, to fear; wild.

ha ha'tanians, he is uneasy.

ha'tanians, wild, savage, ferocious (said of men, animals, and plants), I am uneasy.

hehika'nen hatania'nsat, hehika'ne' a'tanians, I am afraid he would injure me.

hiyania'n ha'x (*or* ha'), I am not afraid of.

icāk hiyania'ncō' tiwē tí'co, I was afraid of him but went with him. noha'mc a'yip hatania'ns (D-103), noha'mc a'yip, wild turkey, "wild fowl in the swamp."

wi ha'tanians, I am uneasy.

wi hiyania'n, I am afraid of.

wic wi itē't iyanian' ha'xcat, I was not afraid of my father (D-103).

ankā, aⁿkā, to play.

tansta'lik icanka'mcne, we will play with cards (D-52).

to'ke no'mc aⁿkā'mcne, a round ball for the children to play with.

wi ankā'ts, *or* wi ankā'te, I play.

wi cakno'mc pu'ekin wā'ñ-a'ñkā'mc-tit, my children go playing out of doors (D-64).

wi cakno'mc wāñ-anka'metit, my children go playing (I).

wic ankā'mc(o), I play; pl. ca'kan-kame.

a'ñpats, aⁿpa'ts (A. R.), onpats, sour, bitter.

kau'kau onpa'ts, kaukau' o'npats, vinegar, root beer "sour water," "bitter water."

co'kuak onpa'ts, yeast; *also* raised bread.

a'nt'hu, ant'hu', owl (cf. an, "car"). aceb [asheebb], heavy (E. D.).

wag aceb [uagg asheebb (P), ouagg ascheebb (C)], the hail is heavy (E. D.).

ack, shade, shadow (I).

a'k wā'l (evidently it should be a'ck wā'l), shadow, *properly* "shadow on the wall."

a'ekin, in the shade.

a'ekin aktsa'-ue, in the shade it is cool.

hatackienā', parasol, "something to make shade for oneself"; *also* umbrella.

wi hata'ck'kinto, I shade myself.

āct, reed.

ats (L, I), áts (A. R.), sweat.

a'ts a'ñ, sweat house (I, L).

wi i-a'tsko, I sweat (I, L).

atsaū, chestnut tree (E. D.) (cf. ná-u', oḡ). āt,

no'k āt, armpit, "under the arm."

Atakapa, an Atakapa Indian.

í'cāk Ata'kapa, an Atakapa Indian, an Atakapa person.

a'tna, few, a little (cf. hatna').

āl atna' himi'c, give me a little meat!

Anacoco (Gatschet suggests a derivation from a'tna, "few," and kākau, "water," but this is very doubtful—J. R. S.).

pai hatna'xuc, too little.

cokuak atna'xt, cokuak atna', a little bit of bread, a little bread.

atnu'ni (said to be a word of this language but no interpretation is given) (D).

-e, an apparent suffix which is perhaps occasioned by blunders in hearing or transcribing; in the first four cases n may have been omitted, and in the last case e has perhaps been substituted for a.

ha ica'me, he gives us to drink.

haki't hia'me-ulat, they gave me to drink.

haki't ica'me, they give us to drink.

wi caka'me (amne?), I give them to drink.

tik ní'hue', go and lie down!

-ěhě, -hě, a future sign, possibly with the specific meaning "then."

ap' 'n i'ken icāměhě, if you come here we will drink.

av (or abx or af) 'n o'kēn icāmēhē, if you come here we will then drink.
ha āmēhē, he will then drink.

ha hila'-i av o't'ēhē, his wife will come here.

haki't na'-ulhen, when they get there, when they shall arrive.

ha'kit koko'-i yulēhē, while they are chiefs.

haki't yi'len ā'mul'he, they will drink to-morrow.

hiāmēhē, I will then drink.

ilu' tsik wiie ki'wile ipco'kē'hā, I will be a doctor in two years.

icak ha icoxko'-inhē, a man who will be chief.

icak he-u koko'-iyulēhē, men who have once been chiefs.

kidso'nkckin cakwā'kēhē (or cak-wa'ktikit), we will bake them in the fire.

na āmēhē, you will then drink.

nakit na'kāmēhē, you all will then drink.

ntsa'-un or ntsa'ēhē, she will bite you.

ol 'n o'kēn ieti'uēhē (or ti'une), if you come near we will then go.

cakā'mēhē, hiāmne, they will then drink.

coxmōn icyā'mcēhē, we will gather everything (D-49).

tsa'-alhe, tsa'lcēhē, this cracks or springs apart.

wi wula'ktakcēhē, I have kidney disease.

yil mon ta'-i o hoktiwe icwa'ñēhē, every day we will walk along the river together.

yukit icāmēhē, we will then drink.

ehē'-u,

ehē-u ne'c, gum tree (L) (D did not know this word).

ehuks (ehoux), given by Du Terrage and Rivet as the Akokisa word for nail (fingernail, etc.). In the copy of the original vocabulary in the Newberry library, however, I read c for e, and accepting this and assuming x to be silent, we have an almost perfect equivalent of the Western Atakapa word "tsōx" or "tsux" (q. v.).

eiku'n, ēkūn, aikun, a little while, just now.

ai'kun (or eku'n) hatlaxa'ñco, I finish shaving myself, I quit shaving myself.

eiku'n (or eku'n) ke'-uhatla'ento, I begin shaving myself while seated (I).

eikun ke-ucukiakinto, eku'n ke-ucukia'kinto, I begin eating seated.

eku'nnak o'ko, I arrive just now.

eku'нна(k) ta'mo, I have just ascended; also I begin mounting.

eku'nnak wa'nkinto, I begin to walk, I walk just now.

ik'hu'ntan, ik'hu'ntēn, ekū'nta, yet, still (D-150).

ikunyu'ts, a young person (D-74).

ikunyu'tsip, to the young people (D-118).

ikunyu'ts iti, my youngest son.

icak (i)kunyūts, young man (I), iēā'k ikunyu'ts, half-grown boy.

icāk konyu'ds ta' caktewe' mo'kēt, another young man has come with the rest.

ki'c (i)kunyū'ts, ki'c iekali't (I), girl; pl. kē'cec.

kic ikunyu'ds wa'ci, an old maid.

kic kunyū'ts ke'-uwa'ento, I fan a girl.

wic ikunyu'ts caktika'-u, I look young.

yuki't eku'nnak na'-utsēl, we arrive just now ("nous sommes arrivé à l'heure qu'il est").

ya' icāk ya ki'c kanyū'c yilwai'tikit, that man is going to marry that young woman.

ya ki'c kanyū'c ya' icāk ut (or ot) yilkē, that young woman marries that man.

elañ,

hatela'ñc nak(h)atela'ñc, very still, still, quiet, sad (?) ("triste").

wi atela'ñc ke't'nto, I sit still, I sit quiet.

ēm, to pound.

tsō'-ots ēm, pounded (or ground) corn.

wi ēmu tso'-ots, I beat corn ("je pile du maïs").

eñ, ē'ñ (I), name.

ē'ñ hiwa'uculat, ē'ñ hiwa'hulat, I am called by name, "they call me by name."

e'ñke, owning a name.

ha ē'ñ, his name, her name (D-81, 82, 97).

ha' ē'ñ hiwa'-uco, I call him by name.

ha' yuk'hi'ti ēñ, his Indian name (D-83).

Hiye'kiti cakio'ñculat (D-29, 30), or Hiye'kiti cakio'nhulet (L-13), they called them Hiye'kiti.

icāk he'-u hakit e'ñip cakwa'-uco, I call many people by their names. ickici'l ēñ, her daughter's name (D-83).

na' ē'ñ hatse-uwa'nhicat, I forgot your name.

na' ē'ñke, you have a name, your name.

na ē'ñ kē a', have you a name?

Ponponne i-o'ñculat, they called her Ponponne (D-70).

ca ha' ē'ñip wa'-uco, I call somebody by name.

cakio'ñculēt, they named it (D-32).

wi eñ, wi ēñ (I), my name.

yuk'hi'ti ēñ, Indian name (D-83).

ēñ, ēñ, āñ, ā'ñ (*given once as oñ*), fat, grease, gravy, oil, tallow, sauce(?); E. D. eggn, eggn.

ā'ñ ti'mnān, candle (unlighted).

ēñ ka'-une ci'xt, grease jar (I).

e'ñc kaukau', greasy water.

hiyē'n ēñ, bacon, lard, "hog grease."

kau'kau ēñ, greasy water.

kau'kau ēñet, kaukau' ēñc, the water is greasy.

ne'c āñ, soap, stick (*or tree*) grease (I).

ne'c ā'ñ hika, I make soap ("stick grease").

ne'c ā'ñ hima', sweet (smelling) soap.

ne'c ā'ñ himāt to'l(ka), the soap smells good.

ne'c ā'ñik hatsa'-ukeo, I wash with soap.

ni'k ē'ñ, butter.

ni'c-moñ' ēñ (*or e'ñek*) ekco'lulet, they tarred a man.

nie-moñ ēñ wi ikeo'lo, nie-moñ ē'ñik wi co'lo, I rub tar *with*.

okico'm āñicnā, wax ("cire").

te'mak eñc, kneecap.

wic kaukau' e'ñc, I grease the water.

yil hiwe'-u ē'ñ, yil hue'v ē'ñ, Mardi Gras.

enetst (P), **ainetst** (C), wild goose (E. D.) (cf. nok)).

enke'wict (L-7), enke'wist, prairie chicken (called "pheasant" by some informants) (note: om hu'-hu'hu'); E. D. enkeestt (see oñ).

ē'ñkilic, enkilo'c, English, American. enkilic konā'n, enkilic konā', Irish potato, lit. "English potato."

i'ñkili'c yi'lu e'vhets, i'ñkili'c yil hu-e'v hets, Christmas ("Noël" (hu-ev=hiwe-u)).

est, the Akokisa word meaning elbow, perhaps related to itse', "top" (q. v.).

ha, ha- stem of personal pronoun of third person (same in both dialects).

a' o'kit (=ha' o'kit), he (*or she*) is going to come ("il (elle) va venir").

ha' ā'm, he drinks.

ha' ā'mēhē, he will then drink.

ha' ā'met, he drank.

ha aⁿ, her house, his house.

ha' aⁿ nēp, his (*or her*) house is low

ha' a'ñkin, in his house (D-123).

ha' a'ñkin ina'-ulat, they entered his house (D-114).

ha' ē'ñ, his name (D-82), her name (D-97).

ha' ē'ñ hiwa'-uco, I call him by name.

ha ha'yu, he is laughing (I).

ha' ha'leche, he has the backache.

ha' hila'-i, his wife.

ha' hipa'kāt, I give him a blow ("je donne un soufflet à lui").

ha hitsu'mēt, he pinched me.

ha'ik himico (probably right), ha'k himi'cat, he gave to me.

ha iko'ñkcat, he was fastening.

ha intsu'mēt, he pinched you.

ha icā'l a'xict, she lost her calf.

ha' icāt, his head (L-19, 33).

ha' icāt lā'c, not having scalp, "his head shaved."

ha' icā'me, he gives us to drink.

ha ickici'l, her daughter (D-91).

ha' ictsu'mēt, he pinched us.

ha itē't, her father (D-98.).

ha' kē, he has.

ha' kiwi'lc, he is master.

ha' ko'-ita' o'kat, he comes to talk.
 ha ku'tsnān ke', he has a knife.
 ha lāk, he is strong, he is stout.
 ha' la'kat, he was strong (or stout).
 ha' lā'k'n, when he is strong. (or stout).
 ha' mo'ni na'kmicat, he gave to ye all.
 ha' na'k (or na'kit?) tsu'mēt, he pinched you (pl.).
 ha' nīl, her grandchild (D-90).
 ha' nmi'cat, he gave it to you.
 ha' ntsēt, his (or her) brother.
 ha' nu'k; herself, himself, by herself (D-89).
 ha' nu'nkin, at her home (D-89).
 ha nu'nkin imo'culat, they buried her at her home.
 ha n wi tsutsa'lat, he and I kicked him (I).
 ha' n wi tsutsa'ltitit, he and I will kick him (I).
 ha' o'k hi-u'at, he came to see me.
 ha' ot, for him.
 ha' ot mi'cat, he gave to him.
 ha' ca a', who is he (or she)?
 ha' cakiēāk, his relatives, his relations (D-29, 138).
 ha cakmi'cat, he gave to them.
 ha caknī'l, her grandchildren (D-85).
 ha' cakno'me, her children (D-85).
 ha' caktso'mēt, he pinched them.
 ha' cata' hika't mi'cat, he gave to him (?).
 ha' cokia'x, his (or her) food.
 ha' cokmo'n, all his property (D-126).
 ha' co'ko-i, ha'-ic co'ko-i, hāc co'ko-i, he is chief.
 ha' coko'-ins, while he was chief.
 ha' cok'okinā'tsne, his arms, his weapons (D-129).
 ha' coko'n cakiu'l, her ox (I).
 ha' coku'yet, he has been chief, he was chief.
 ha' tsanu'k, his horse (D-132).
 ha' tse-u wa'n(h)icat, I forgot him (somebody).
 ha tsu'mēt ta^a, he pinched him another).
 ha' tsu'mkinto, I pinch him (now).
 ha tal, his skin.
 ha' tem a'mat, he drank yesterday.
 ha' tu' icuhe', he is uneasy about his boat.
 ha' u'c, his body (L-34).

ha' we'het (or wēt) himi'cat, he gave to me (?).
 ha' wa'ntsēn, tell him!
 (wi) ha' wantso, I told him.
 ha yi'lēn a'mta, ha'c yi'lēn a'mtkit, he will drink to-morrow.
 ha' ya'x, he eats.
 ha' yu'kit ot (or ut) icmi'cat, he gave to us.
 icāk ha' icoxko'-inhē, a man who will be a chief.
 ca ha' ē'ñip wa'-uco, I call somebody by name.
 ca' ta^a ha' okotka'-uc pa'tsēmo, I wash one shirt for another.
 tamhe'-uc ha pa'kin ta'mtsat, the spider goes into its nest (L).
 wi ha ot mi'co, I give him.
 wi ha' tsu'mo, wi tsu'mo, I pinch him.
 wic ha' ilemc, I love him.
 wic ha' tsutsa'lat, I kicked him (I).
 wic ha' tsutsa'lo, I am kicking him (I).
 wic ha' tsutsa'ltikit, I will kick him (I).
 ya' ha' tsanu'k, this is his horse (I).
 ya' ha' tē, this is his bow (I).
 ya' cu'l ha' a'n ito'lco, I fix the ears of that dog (I).
 ya' cu'l ha' a'n tlemtle'm, the ears of that dog are torn (I).
 hā'c, and he (D-63, 73); hāc=ha'-ict.
 hā'c hidso^a na'k hidso^a, he is very small.
 hā'c John Annie yilwai'tikit, and he, John, will marry Annie (D-63).
 hāc ipa' hā'xcēt, she had no husband (D-73).
 hāc no'mc tanu'k ipu'ts ke, he has only one child.
 hac okwa'nc o't ti'cat, he went to war (D-104).
 hā'c yilke', she married (D-100).
 ha'-ac to'l atvi'v, he thinks he is good.
 ha'ic ipēā'k, he is a doctor.
 ha'ic ipco'kē'na (or -ne), he will be a doctor.
 ha'kit ā'mtit, they drink ("ils boivent"), ha'kit ā'mulet.
 haki't an, their ears (L-41).
 ha'kit a^a, their house.

haki't aⁿ hokwa'ñc icāk, a camp of soldiers, "Soldiers' camp."

haki't aⁿ nēp, haki't a'ñc nēp, their house is low; pl. ne'pnep.

haki't hiä'me-ulat, they gave me to drink.

hakit hukica'k, their relatives ("leurs parents") (L-21).

hakit ica'k, their men, their relatives ("leurs parents") (L-25).

ha'kit icak koⁿulet, they had a man arrested.

haki't icä'me, they give us to drink.

haki't nakē'me ko, they would wish to row ("ils voudraient ramer").

haki't naxenā'n, they beat upon a drum (L-27).

haki't na'-ulhēn, they will arrive, when they get there.

hakit no'me, their children (D-38a).

haki't ntsēt, their brother (D).

ha'kit nu'k, themselves (L).

hakit o'l caktiwē, close to them (D).

haki't o't, to them, for them (D-86).

hakit cakoñc, they don't want (D).

hakit cakyi'keta o'kulēt, they came to buy.

haki't cine'v' a', who are they? (D).

haki't ciñcnā'ni, they sounded a rattle (*or* their rattle).

ha'kit co'koi (*or* ca'kcokoi), they are chiefs.

ha'kit coko'iyulēhē, they will be chiefs (L).

ha'kit coko'yēt, they were chiefs, they have been chiefs.

haki't cukia'xnān iche'-uc, they have plenty to eat (D).

hakit cukiōle-hatke', their pants (D).

haki't tsik nu'k (D), ha'kit tsik nu'k (L), their two selves.

haki't te'm ā'mulēt (L), haki't te'm ā'mulat (D), they drank yesterday.

haki't tiucak'nonhulet, they take a walk (L), they went out (visiting) (D).

haki't u'ts, their noses (L-38).

haki't yi'lēn ā'mulxē (yidniet) (L), haki't yilēn ā'mtikit, they will drink tomorrow.

hakit yu'tsit, they grow.

icāk he'-u hakit e'ñip cakwa'-uco, I call many people by their names (L).

na'-u ha'kit ica'tip, feathers on their heads (L-26).

wi'c (h)aki't a' hina'ka he'-u hatu'-iv (*or* hatvi'v), I think myself as high as they.

ya' cu'l ha'kit kiñ, that dog is theirs (D).

ya' cu'l ha'kit cakiñ, these dogs are theirs (D).

ha'kiti la'klak, they are strong, they are stout (L).

ha'kiti laka'kat, they were strong (*or* stout) (L).

ha'kiti la'klak'(n), when they are strong (*or* stout) (L).

haki'tic, haki'tiet, they.

haki'ts to'ltol atvi'vël, they think themselves good (D).

hak'hi'tic ok-ina'tsulat, they came (*or* began) to fight (D-145).

ha, -ha, not, it is not, without (D-90).

atsi'ckic ha', I don't care (D-143).

ha'hat, she did not (D-77), he did not (D-103).

hakit hukica'k hokia'lulha'-uxc (L), hakit hukica'k hokia'lul a'-uc, they could not marry their relatives.

hā'xcat, ha'xcēt, he had none (D-98), she had none (D-80).

ha'l wa'n ha'xen, don't walk behind! ha'n, nothing, not having, without (L-33); E. D. haan, no.

hāc ipa' hā'xcēt, she had no husband (D-73).

he'-u ha'x, not much, not many.

hihatsi'ckic ha', I am not pleased.

hiku'ckoet ha'xc, hiko'ckoet ha'xc, don't bother me!

hinima' ha'xc, hinima' ha', don't kill me!

hio'k a'x, I did not come ("je ne suis pas venue").

hio'k a'xcet, hio'k a'xcet, I did not come because I was sick ("comme je ne suis pas venue, c'est parce que j'étais malade").

hokina'dsul ha'xetan, before (they fight) the battle.

hokinādc hā'ñc, after (they fight) the battle, they end the battle.

ina'-u cakna'-ucul ha', they would not let them go (D-118).

ieak aⁿ haxe, icāk a'ñ hā'xe, a man without a house.
 icāk ha'-an, no men (I).
 i'cak he'-u ha, not many men, a few men (I).
 icāk (h)ila'-ihā'xe, a widower, "man without a wife."
 icak co'kuan uc'ha', a liar, "a person who tells what is not true."
 icāk co'x kēē to'lha, icāk co'kco to'lha', a good-for-nothing ("un bon-à-rien").
 icāk wa'ñ a'-uc, a lame man, "a man who can not walk."
 ici'x a'-ucat, she could not cross (D-107).
 itse' hā'e, "not having head-top" (proposed for the word "scalped").
 itsixt hā'xeta, forenoon, "it is not twelve yet."
 ita'ns ha', clear sky, "not clouded."
 ito'l ha, I am not well.
 i'-uc ha'xein, don't become wrathful!
 i'wiu ha, I doubt it, "I think not."
 kapi' ha'n, there is no coffee.
 ka'-u hā'xe ta'n, before he died (D-106).
 kau'kau haⁿ, there is no water.
 kēt hia'uc hu'nā, I have no time to see him as I sit.
 kīc ha'-an, no women (I) (evidently should be kēc).
 kīc he'-u ha', few women, "not many women" (I).
 kīc ku'i hā'xe, a mute woman (I).
 ?kīc 'nto'lēn na'xkan tī'cēn, if you are a smart woman you will not go there; (na'xkan, you will not, or you would not).
 kitsa'k ā'mne to'l ha', the drinking of whisky is not good.
 mañ ha'xeta, before long.
 ma'ñ ha'n, quickly.
 mañha'n i'ti, quicker, quickest.
 ne'ha, unripe.
 ne'e akili'ke to'lka la'u ha'xe, wet wood doesn't burn well.
 'n hihu ha'xe a', don't you see me?
 'n hu'-u ha', I don't see you.
 ni kākā'u (haⁿ) hiha'e, I got no water (haⁿ may be omitted).
 nima' ko'xe a'-uculat, they could not kill him (though they wanted to).
 ok hiane, I can not come.

o'k ia'-uc, I can not come.
 pāl ha', not far (D-68).
 ca ha'n, nobody (L).
 ca' cōhā'xe, for nobody.
 ca'kiol katna'-u caka'xe, the men had no beard (L-24).
 cakiō'l wa'ñ a'-uc, a lame boy (I).
 cakla'wiul hahat, they never burned them (D-140).
 cā'kco hilōene hān, I have nobody to defend me.
 cakyu'lc cako'-i ha', a letter not sent.
 cicakna'-uc ko'mc hā'xe, I don't let (them) hang up.
 ciet kaukau' ha'n, the pitcher is empty of water.
 ciwa'n tsu'm ha'xe, don't pinch the cat!
 co'kai 'n o't ha'xenān, why don't you come here?
 cok hipēn ha', cokipēn ha', foe (but not in war), enemy.
 co'kna'ke ha'xe, he doesn't hear.
 co'k oktika'-ū ha', things differing from each other, things not like each other.
 co'kco ha' hiwā'lc, dreams mean nothing ("les rêves ne veulent rien dire").
 cokuxts (h)a'xe, a fool, "a know nothing."
 cu'l ha'-an, no dog (I).
 cu'l he'-u ha', few dogs, "not many dogs" (I).
 tsu'mc ha'xeta, before pinching him.
 tanu'kip co ha', never once (D-102).
 tēxlk ha'xeta, flower is budding, bud, "not flowered yet."
 tīc a'-ucat, she could not go (D-106).
 tīc hā'xene, not to go (D-111).
 tī'uxts kēt ia'-uc, I can not keep still, I am restless (D).
 wi kau'kau ha', wi kau'kau ihā'e, I got no water.
 wic a' cokihi'kit ha'xe, I see nobody.
 wīc ivi'v ha', I don't believe it.
 wic ivi'v ha' co'x'na'wānkit, I believe nothing that you say.
 wic wi iyania'n ha'xcat, I was not afraid of my father (D-103).
 wo'e ico'l ha'n, nine, "without little finger."
 wo'e ico'l ha'nip, nine times.

ya'c kiwi'lc ha', they are not Frenchmen.

ya'c kiwi'lc ula (or ul ha'), are they not-Frenchmen?

ya'c nak tu'taiha'xc, ya'c nak tu'taiha'xc nka'kit, you do that for nothing ("tu fais ça pour rien").

yu'lc io'-i o'k 'nu'xts a' 'n ta'nat 'n a', send me word whether you can come or not (D-43).

ha (cf. a, to be).

yuki't nu'nkin pum ic-ha'xc a'iti-yile, we have a dance in our village this month(?).

ha, ha'ha!, yes!; E. D. haha.

ha'hu,

ha'hu it, previously, first (D-91) (perhaps ha is a, this).

hai, to cry, to weep, to neigh; E. D. hai.

haihai'co, I was crying.

hihaihai'e, I cried, I wept.

iti mañ hihai'x-tikiyilco, I wept all night.

no'mc tanu'k haihai'e hi'kit, a child is coming down weeping.

no'mc wa'ñ-haihai'ckit, the child is weeping (I).

cakio'l ckali't haihai'e hu'o, I see a boy weeping.

cakio'l ckali't haihai'e na'ko, I hear a boy weeping.

tsanu'k haihai'e, a horse is neighing (I).

tsi's wañ-haihai'ckit, a baby goes about crying (I, D-66).

wā'ñ haihai'e, he is going to weep, I am going to weep ("il va pleurer," "je vais pleurer").

wi'c ihaihai'ckit, I am crying, I am weeping.

hal, ha'l (L-12, D-28), back, behind, back of, after, last, in the numerals above eleven ha and hal are used, the former probably an abbreviation; E. D. halk, also hatt (P) (q. v.).

a'ñ ha'l, behind the house.

ha' ha'lehe, he has the backache.

ha'l hē'c, backache.

ha'l hiwa'ntikit ha', I finish walking.

ha'l itiyi'lc, next month, "the month after."

ha'l kamka'm, back fin(s).

ha'lkin, afterward (D-95, 116)

ha'l tsi', spine, "back bone."

ha'l wa'n ha'xcn, don't walk behind!

ha'l yi'lkin, next day (D-124).

hac okotke'hop paiha'l, the trousers are torn behind, his trousers have holes in the seat ("les pantalons sont fendus par derrière").

hika't ni't ya' ha'l coki'ñ-wi'(c), I am five and a half feet (tall).

icat ha'l, back of head.

itiyi'lc ha'l, the last month (of the year).

John tanko'hi ha'l lu'l-ici'hat, John jumped in and swam over.

kuiyatko'l lāt ha'l cuki'ñ, three and a half sausages.

kudsnā'n ha'l, back of knife.

no'k ha'l, tail, fin.

o'ts ha'lkin, back teeth.

paiha'l, pai'hal (I), ha'hal, behind, the buttocks.

wi hila'i hal, my second wife.

wi hipa'hal, my second husband.

wic ha'l, I am behind.

wic hi ha'l, wi hi ha'l, I am the last of a line, I am behind ("je suis le dernier d'une file").

wō'c ha'l, back of hand.

yuki't icha'l, we are the last of a line, we are behind ("nous sommes les derniers d'une file").

hal tsi'k, *may be used to mean* "second."

hal lāt, *may be used to mean* "third."

hal(ē) tanu'kip, once more.

hal tsu'kip, twice more.

The following forms are somewhat uncertain:

woc pe' ha tanuk (L); wucpe' ha'l tanu'k, eleven.

woc pe' ha' tanu'kip, eleven times.

woc pe' ha' tsi'k, twelve.

woc pe' ha' lat, thirteen.

woc pe' ha' himato'l, fourteen; woc-pe' hal imato'l (D-87)

The following are in the E. D.:

halg hannik, eleven.

halg happaalst, twelve.

halg lāatt, thirteen.

halg tseets, fourteen.

halg niitt, fifteen.

halg laatst, sixteen.

hallg paghu, seventeen.
 hallg tsikhuiau, eighteen.
 hallg tegghuiau, nineteen.
 hallg heissign, twenty.
 heissign happalst halk hannik,
 twenty-one.
 heissign happalst halk happalst,
 twenty-two.
han, to come near, almost to do (per-
 haps from ha, not).
 ka'-u-ha'nēt, she came near dying
 (D-55).
 tsu'me ha'ñekin, after pinching him.
 tik ha'nēt, he came near.
 wi cak wa'ci ik'ha'uts ti'kha'nēt, wi
 cak wā'ci ik'ha'uc tik'ha'nēt, my
 old man failed to drown himself,
 my old man almost drowned him-
 self ("mon vieux a manqué de se
 noyer").
 wi ca' coco'le hā'nu, I almost scared
 somebody.
 wī coco'le hinte'hi hā'nulet (or
 hānulet), they came near scaring
 me to death.
hañic, to stop (cf. ha, not).
 ha'ñcēto hokinā'ts, stop fighting!
 okwa'ñc hā'ñcat, the war is over.
 cuka' hā'ñetin, having performed the
 dance (D-125).
 cukia'k 'ha'ñco, I finish eating.
happalst (P.), **happaalst** (C), two (the
 Hiyeiki or Eastern Atakapa (and
 perhaps Opelousa) equivalent for
 tsik).
 halg happalst, twelve (E. D.).
 heissign happalst halk happalst,
 twenty-two (E. D.).
 hehin pōn iolic happalst [hehin pōn
 iol-ish happaalst], two thousand
 (E. D.).
ha'cka [hashka], brother (E. D.).
 wi hacka [uē hashkā (P), ouēē ashkaa
 (C)] my brother (E. D.).
hatse'-e'c (D-113, 119), **hatse'-ec**
 (L-16), **ha'tse'-ec**, **atse'-ec**, bad;
 pl. **hatsimec**, **ha'timec**; E. D.
ikau, **ikao** [ickao, bad; ikkao,
 ugly, nasty].
 hiwalc ha'tse'-ec, a bad dream.
 icāk ha'tse'-ec, icāk ha'tiēc, bad man.
 icāk hatsi'emec or hatse'mec, icāk
 hati'emēc, icāk hatimec, bad men.

icak hila'-i tsik ke'-ēn hatse'ec, when
 a man had two wives it was bad.
 kitsā'k atse-e'c ā'mne, the drinking
 of whisky is bad (a bad thing).
 ko'-i hatseme'c wā'ñ-cakwa'ntskit,
 he slanders.
 ku'm hēc ha'tse'-ec, colic is a bad
 thing.
 o'tse cokte'-i hadie'c, snake venom.
 cok'hatse-e'c caka', to bewitch, "to
 do bad things to them."
 cok'he' atse-e'c cak'hō'lculat, they
 put bad medicine into them.
 cokte'-i hadie'c, poison, "bad medi-
 cine."
 cuxka' atse-e'c, they are all bad,
 they are all mean.
 te'xlc hima'ñ hatse-e'c, this flower
 smells bad.
 wo'ññān hatie'c, a bad road.
hatsi'l, **atsi'l**, rusted, rusty, rust.
 atsi'l ku'ts, the rust is red.
 cu'xtsi'l, rust of things (pl. of
 hatsi'l).
 wi kutsne'n atsi'l, my knife is rusty.
hat-, the reflexive prefix, "self."
 ha'thu (or ha'tu), look here! ("re-
 garde!").
 hathu'ne, looking-glass, "for looking
 at oneself."
 hatik'ha'-uco, I drown myself.
 hatka'meat, I scratched myself.
 hatka'-uco, I pricked myself.
 hatko'meo, I hang myself up.
 hatko'pico, I paint myself white.
 hatla'ki, to strain oneself.
 icat atyi'nsne, icat atyēne, a crown
 (made of silver), probably sig.
 "wrapped about the head."
 tec hatko'tsnto, I crop my hair.
 til (h)atka'i'-icene, belt, strap for gird-
 ing oneself.
 tuts hatko'kico, I bend my leg.
 wi hatka'-uco, I comb myself.
 wi (h)atpa'-i, I turn something
 around.
 wi nuk hatkolko'leo, I rub myself.
 wi tso'-ots (h)a'tkane, I mill corn-
 meal into flour.
 yuki'ti o-ina'ka (h)atito'lc ha'hat,
 she did not dress herself like the
 Indians.
hathe' (P), **hat'hè** (C), body (E. D.).

hatna', how?, how much? (cf. *atna*).
a'tnaxka mañ ket' 'n-u'xts a, how long can you stay? (D-44.)
hatna' hiyi'kieta, how much will you pay me? or how much have you to pay me?
hatna'-inst, which one is it? (L-26.)
hatna'ka pe'l a, how far is it?
hatna'x kan mē'ts a, how tall are you?
hatna'x kan wa'ciñ a', *hatna'x kan wa'ci na*, how old is he?
lakla'xc hatna' nke'a, how much money have you?
'natna'ha, how are you? how do you feel? (D-69.)
'nhii'nat hatna'xka pa'-ihitienāna, you have sent to find me, how can I return? ("tu m'as envoyé chercher, comment puis-je retourner?")
hatt, back (E. D.) (cf. *hal* and reflexive prefix *hat-*).
hatte', oppressive, (E. D.).
alliu hatte', the heat is oppressive ("la chaleur est forte") (E. D.)
hattoiau, **haltoiau** (P), wild beast, animal(?) ("this word is added to the names of wild beasts") (E. D.).
ha'-u, snow, frost, hail(?) (I); E. D. *hāuett* or *haau elt*, frost, hoarfrost ("gelée") (cf. *alc* and *wak*).
ha'-u ickā'm, sleet, hail ("du verglas").
ha'-u idso'm, sleet, "small hail" (I).
ha'-u ko'me, a big snowfall, also frost?
ha'-u kōmekit, there is a big snowfall, and frost?
ha'-u ko'p, frost is white.
ha'-ukit, it is snowing (I).
ko'p ha'-u, white frost.
tiu ha'-ukit, it snows (a little) continuously.
hau kobb [*hāu cobb* (P) or *haau-kobb* (C)], the frost is white (E. D.).
ha'yu, **ha-u**, to laugh; distr. *haiha'yu*, *ha-oi*; E. D. *hai*.
ha ha'yu, he is laughing (I).
hiwe'-uka wi ha'yuēt, I have laughed to my heart's content ("j'ai ri le cœur content").

ica'k ot cak'ha'yu, *ica'k u't cak'ha'yu*
 I laugh at many persons ("je ris de (beaucoup de) persons").
ičāk co'xk (or *co'k*) *cak'ha'yu*, one who laughs at or makes fun of ("un qui rit du monde, fais farce").
John ha'yu, John is laughing (I).
na ha'yuat, you were laughing (I).
wēt hiha'yuēt, *we'het hiha'yuēt*, he has laughed at me ("il a ri de moi").
wi ha'yu, I laughed.
wi (h)iha'yuēt (or *(h)iha'wit*), I laughed.
wic ha'yu, I am laughing (I).
wic ha'yuāt, I was laughing (I).
wic hayuti'kit, I will laugh (I).
ya' ica'k o't ha'yuēt, *ya ica'k u't ha'yuēt*, he has laughed at this man ("il a ri de cet homme").
yuki't hiwe'-uka ico'yēt, we have laughed much.
hē, **he**, painful, pain, what hurts, strong to the extent of being hurtful, sickness when painful; bitter; pl. *he'he*; E. D. *hê*, bitter (cf. *wai*).
a' kitsāke he u'c, this whisky is too strong.
a' kitsāke he', strong whisky, lager beer.
elū'ik hicokxē'cat, the heat made me sick, or I became sick through heat.
ha' ha'lehe, he has backache.
ha'l hēc, backache.
ha hila'-i cok'he'c, his wife is sick.
he' he'-u, many bitter (things).
he nak he, *he na'k hē*, *he'x na'k he'*, very bitter, very strong.
he' co to'lha, strong but not good (wine).
he'hikane, he might hurt me.
hehika'nen hatania'nsat, *he'hikane a'tanians*, I was afraid he would injure me.
hē'c, it is painful, it aches; pl., *he'hec*.
hi'cat ots he'xkit, the top of the head is smarting.
hicokēc kco' yil'kit mōn (or *yil' mōn*) *tico*, though I am sick I go out every day.

hicokēcip hio'k a'xcat, hicoke'cia
hio'k a'xcat, I did not come
because I was sick ("comme je ne
suis pas venue c'est parce que
j'étais malade").

icāk cukē'c, a sick man (L), icāk
cuk'hē'c, sick people (D-118).

icāk cukē'c he'-u, many sick men.

i'cat he', icāt hēc (I), having head-
ache; i'cat he'he, (distr.).

icokhē'c, icokē'c, I am sick.

icokē'cat, I have been sick.

icokē'cin, while I am sick.

icoke'cip, because I am sick.

icoke'ekinto, I am getting sick.

icoke'etikit, icoke'cin, I shall be sick.

icokē'cto, I am going to be sick
(icoke'ento, can not be said).

kau'kau he', sea water, "bitter
water" (I).

ke'c cakcoke'c yo'xt wi ca'k'hinai, I
think that many women are sick
("je crois que plusieurs femmes
sont malades").

kitsāk he', strong whisky, *also* lager
beer.

ku'mhe, kumhe'c, ko'm hēc (I), colic,
also diarrhea.

ku'm hēc ha'tse-ec, colic is a bad
thing.

ots hehe'xkit, (my) teeth are aching.

ots he'xkit, (my) tooth is aching.

o'ts hēc, toothache (I).

ca coke'c ti'xt wi hi'nai, I think that
someone is sick ("je crois qu'il y
a quelqu'un de malade").

cake'he-uc, to abuse them (D-80).

cok'he' atse-e'c cak'hō'leulat, they
put bad medicine into them.

cok'hē'c (D-54, 91, 112), cuk'hē'c
(D-118), sickness.

tša't he', poison vine (a root re-
sembling the yuki'ti konān or
Indian marsh-potato root).

uc mōn (h)e'he (or ehe'c), my whole
body is aching.

wi he'xka-u, I hurt somebody.

wi o'tse he, I have toothache.

wi co' hehe'xkit, my heart is paining.

wi wula'ktake ehe', kidney disease
(I have).

wi'c hehatka'-u, I hurt myself.

wic (ku'ltan) icoke'cat, I had been
sick (long ago).

yuki't a' ya'nak icoke'c, yuki'ti
co'kec, we are sick (a', now).

yuki't ic-co'kcoke, we are sick.

yuki'ts icuke'cat, yukiti' cukē'cat,
we have been sick, *or* an Indian
who was sick.

heissign (C, P), hiising (C), ten (E. D.).

hallg heissign, twenty (E. D.).

heissign happalst halk happalst,
twenty-two (E. D.).

heissign läatt, thirty (E. D.).

hēts, hets, big, large (cf. he-u).

anpā'ke he'ts, rat, "big moving ears,"
"big flap ears."

he'ts kco tla'-u (*or* kla-u (A. R.)), big,
but light.

Giwi'le yil-u-ev he'ts, new year,
"big powerful French day."

hika't he'ts, large toe, large foot.

I'nkilic yi'lu e'v hets, Christmas,
"big powerful English day."

itiyi'le he'tskit, the crescent moon,
"the increasing moon."

ki'dsone he'ts lau'kit, the fire is
blazing.

ki'dsone hi'tutan (*or* itan (L)) he'ds-
kit, the fire is increasing.

ne'c hēts, big log, thick firewood.

o' hets, big cord, big rope.

paihe'ts o'uc, too little ("trop
petit").

paihe'ts u'c, too big ("trop grand").

pa'-iet (h)e'ts, pa'-iet he'ts, an ax.

pēm he'ts, cannon, "big shooter."

ci'et pa'l he'ts, iepal he'ts, a great
bowl.

coki'c ke-uhe'tskit (*or* he'tskit), the
plant grows, the plant enlarges.

tsanu'k hēts, a big (American) horse
("gros cheval Américain").

ta'-i (*or* tai-i (A. R.)) he'tskit, the
river becomes bigger.

to'lk hima'kie hēts, to'lk makiet
hēts, a large pin, a long pin, a
breastpin.

tu'l hēts, tu'l he'ts, "big lake," name
of a lake near Lake Charles, *also*
the ocean.

wa'i hets, rock, "big stone" (I).

wo'c he'ts, thumb.

yil he'ts, large light, "big day."

yil hive'v hets, a holiday, a big power-
ful day.

yil hue'v ē'ñ, Mardi Gras.

yil hu-e'v hets, yil ive'v hets, "a great day" (L says yil hiwe'-u).
yuk'hi'ti nūn hēts (*to which ha'tanians may be added*), a great Indian village.

he -u, to curse, to swear.

he'-ucat, he has cursed and reproached, he has sworn ("il a babillé," "il a grondé," "il a juré").

wañ-cakpa'mko'x ya cakhe'uc, she went around to beat and abuse them.

he-u, he'-u (D-51, 78, 84), many (also used to indicate the plural); E. D. heu [heou] (also given as "they").

anhipo'n he'-uc cakico'mc, rabbits have many young.

haki't cukia'xnān cak'he'-uc, they have plenty to eat.

ha' he'-u, bitter (pl.).

he'-u ha'x, not much, not many.

he'-u cakiā'm, lies (pl. of lie, falsehood).

he'-u cakeu'c ka'-u ti'-utit, many birds fly.

he'-u cukia'ko, I have eaten much (D).

ičāk a'ñ he'-u kē, a man having many houses.

ičāk he'-u, many men (I).

i'čāk he'-u ha', not many men, few men (I).

ičāk he'-u hakit e'ñip cakwa'-uco, I call many people by their names.

ičāk he'-u ki'wile ipco'xku'l, men who will be doctors.

ičāk he'-u cak'ko'mc, many men hung up.

icak cukia' he'-u, a big eater.

ičāk ta'-ic he'-u, many strangers.

kakau' hidso'm he'-u cak'hu'o, I see many stars.

kīc he'-u, many women (I).

kīc he'-u ha', few women, "not many women" (I).

kīc no'mc he'-uc, a woman who has many children.

kitsāk paihe-uc a'mēt, I made myself drunk, I drank too much whisky.

ndi he'-u, many fish, *or* many catfish.

ne'c he'-u ko'tso, I cut a heap of wood (L).

ne'c he'-u lau'kit, a lot of wood is on fire.

ne'c he'-u cakta'mo, I climb many trees.

nēc i'c he'-u, rotten trees.

ne'tatat ičkām he'-u, big oranges ("grandes oranges").

noha'mc ha'-u ca'knima'-u, I kill many chickens.

okotka'-uc i'cak he'-u cakecopāts (h)imi'cinto, I wash shirts for others.

otse' he'-u ci'utiutit, the snakes go crawling.

pa'-i he'-uc, too much.

po'x he'-u caki'kco, I buy many cows.

caknokna'-u he'-u, many feathers.

cok he'-u hia'xlicat, cok he'-u hia'x-icat, I lost many things.

co'k he'-u cak'hidsa'mco, I join many things.

cok he'-u caksā'ñco, I steal many things.

coko'm he'-u wā'ñ hō'ntit, many cows are lowing.

coko'n he'-u caki'kco, I buy many cows.

coto'l he'-u wie ke', I have (much) luck.

cu'l he'-u, many dogs (I).

cu'l he'-u ha', few dogs, "not many dogs" (I).

tsanu'k he'-u polpo'lxetit, the horses gallop.

tso'-ots he'wip hile, corn sifted separately (hewip=he-u+ip).

tōts-koi-he'-u, mockingbird, "bird that talks much"; E. D. takis-koi-heu.

tu'ts he'-u, centipede, "many feet".

wi hitēt he'-u i'-uc, my fathers are enraged.

wi coku'le he'-u ke'-u hu'nto, I read many books.

wi'c (h)aki't a' hina'ka he'-u hatu'-iv (*or* hatvi'v), I deem myself as high as they.

wi' cokiaknā'n hehe'-uc (*or* ihe'-uc), I have many provisions, I have much food.

ya' hu'i pu'nso, I blow under many things.

ye'-u he'-u, sand heaps, lots of sand.

yu'kit cukia'xnän iche'-uc, we have plenty to eat.

yuk'hiti he'-u, many Indians.

ic he-u [ish héou], there are many stars (E. D.).

tempst kaukauheu, the spring is rainy (E. D.).

hi, he, wind; Ak. iit.

hi' lāk, the wind blows hard, "the wind is strong" (a storm wind).

hi' lāk uca', the wind blows a little.

hi' lōnkit, the storm is roaring.

hi'no, i'no, whirlwind.

hino' na', it blows a whirlwind.

lāk hi', a hurricane, a windstorm, "a strong wind."

hi, to plant.

hi'hulat, they planted (L-2, 3, 4).

ne'c hi'cu, I plant a tree (D).

pa'tite'-u hi'c, cotton plant.

co'kie (L), coki'c, a plant (not cokic) (no word for "animal").

coki'c ke-uhētskit, coki'c he'tskit, the plant grows.

tso'ots hīc, planting Indian corn (I, L).

te'puk ne'c hi'hulat, they planted peach trees (L-2).

wi pa'tite'-u hi'cu, I plant cotton.

hi-, i-, objective pronominal prefix of the first person; sig. me, though often equivalent to English I; E. D. ha-(?).

ha ok hi-u'at, he came to see me.

he'mic ka'kau, give me water!

hika'-u, I die, lit. "me die."

hike', I have.

hila'wet, I was burnt.

hile'mc, he loves me.

himakau'kit, I fell.

hipa'mulēt, I was beaten, they beat me.

hipa'tso, he whipped me.

hipū'nsat, they blow at me.

hipu'nso, they blow at you (an evident error).

hi'wants, tell me!

ile'mc, I love him.

wi hipa' hilo'icat, my husband helped me.

wi coco'ic hinte'hi-ha'nulet, they came

near scaring me to death.

wic hipe'tst ha, I am not tired.

wic io'ñc, I do not want.

ak hamie [ak hamish], give me water! (E. D.).

kam hamie [cam hamish], give me fire! (E. D.).

hi-, or i-, there appears to be a prefix of this form of very general meaning—perhaps "it." Many of the stems with initial hi or i probably contain it. Examples may be found in profusion.

hikā't, hikad, ikāt (D-142, 143), i'kat (I), foot (including the measure), paw, wing(?); Ak. ikak (icac), foot (according to Du Terrage and Rivet, but they may have misread the last letter c for t).

hika't he'ts, hikāt he'ts (I), large toe (also refers to feet); Ak. kwates (quates) (perhaps hikāt + hets).

hikāt hu'i, sole "bottom of foot."

hika'tico'n, smaller toes (and feet),

hika't nī't ya' ha'l cokī'ñ wi(c), I am five and a half feet (tall).

hikāt tsu'x, toenail (I).

icāk hika'tsīm, a barefooted man.

ka'ne hikāt, slippers of turtle.

ciwō'n ikāt, paw of cat.

cukitu'lianā hi'kād lāt, three-legged table.

wi ikat, my feet.

hika'-u (perhaps from ka-u, to cover). ne hika'-u nak wa'nta (or hatwa'nta), I am going to travel into all countries (D thinks the form incorrect).

hiki' (D-135), hiki't, west (cf. ik. ik'ha-u).

hiki'ke i'cak, a western man.

hiki'u ti'cta, I am to travel to the west.

ya' i'cak hiki'ke ōt, this man comes from the west (hiki'ke for hiki + ike).

hikon, ikon, to fasten, to tie (cf. kon). ha iko'nkcat, he was fastening.

hiko'nkco, to make fast, to moor ("amarrear").

(h)iko'nkco, I make fast, I tie a knot, I fasten!

hiko'ñc la'kie(t), a knot ("nœud"). iko'n'la'kie, help me fasten!

icāt iko'ñc, to bind the head, to tie the head (D stated that they bound the heads of infants for a month, apparently to help the closing of the fontanelle).

kul iko'ñcat, *or* kuliko'nkcat, he was fastening.

hikū', soup, broth.

hiku'av au [am], to boil soup or broth.

hiku' hika', I made soup.

hikū' nko'xca, do you want soup?

hiku' ti'k ika ko, I wish to make some soup ("je voudrais aller faire du bouillon").

hiku' (ti-u) icka ko, we want to make soup.

hiku' wi nu'k tik i'ka ko', I want to make soup myself.

hīl, to sift.

hī'lekinto, hī'leo, I sift ("je tamise").

hī'lene, a sieve (I).

tso'-ots he'wip hī'lc, corn sifted separately.

tso'-ots hīlc, sifted corn.

tso'-ots hī'lekinto, I sift corn.

tso'-ots hī'lene, a sieve for corn.

tamhe'-uc hīlī'ni, spider web.

hila'-i (L-12, 15, 16, 17, 18; D-29, 54),

hila'yi (L-17), **ila'-i**, wife (cf. yil).

ha' hila'-i a'f (*or* a'p), his wife is here.

ha' hila'-i a'fēt, his wife was here.

ha' hila'-i a'v o't'ēhē, his wife will come here.

hila'-i ta'nuk, one wife (D-96).

icāk hila'-ige (L) (*or* hila'-i ke'), a married man, "a man having a wife.

wi hila'-i (I), wi ila'-i, my wife.

wi hila'-i hal, wi ila'-i ha'l, my second wife.

wi hicintsēt hila-i, the wife of my brother.

hilak, to be tired, to be weary, to be lazy (cf. lak).

ayī'l kaukau'kit hē'yilāke (*or* hīlēke) to-day it is raining and I am wearied of it.

hīlā'ke, I am tired or wearied (of something).

ī'lake, tired (A. R.).

icāk co'kilāke, they are lazy.

na nī'lāke, you (pl.) are lazy ("vous êtes paresseux").

nāc hī'lāke, you are wearied.

okilake, lazy (A. R.).

co'kilake, he is lazy (another) ("il est paresseux").

co'kilā'ke, a lazy fellow ("paresseux").

wi hī'lāke, I am lazy.

hī'lañ, **hila'ñ**, turkey buzzard; has other meanings besides (cf. a'liñ).

hila'ñ cukte'-i, "buzzard medicine," ("herbe à carancro"), a kind of medicinal root (I). The translated name is said to have been adopted by the whites.

hila'ñ tē nec, the great laurel (magnolia?); a tall tree with pretty flowers and without spines.

hī'lañ wō'l ilank wul (A. R.), "buzzard eye," muscadine.

hī'lañ wōl te'i, hila'ñ wōl te'-i (L-9), muscadine vine ("la liane de soko").

hile't, **ile't**, **ke'let**, **ke'lēt**, aunt (both paternal and maternal), female cousin.

hile't, wi lēt, sister.

wi hile't, my aunt (A. R.).

wi hile't ta (*or* ta^a), my female cousin, "my other aunt."

wi hīcīlēt, wi yīcīlēt, my younger sister.

wi le'ta, female cousin; le't ta, "the other sister."

hima', perfume, scent; to smell (cf. muñ).

hima'tol ī'ti, perfume, "smells the best."

kau'kau hima', cologne, "water smelling (good)."

ne'c a'ñ hima', sweet-scented soap.

ne'c añ himāt to'l(ka); the soap smells good.

te'xk hima' hatse-e'c, this flower smells bad.

te'xk hima' to'l, this flower smells good.

himato'l, **imato'l**, four; E. D. tsēts, tseets. himato'l tsik, imato'l tsik, eight "two fours"; E. D. tsikhuia.

himato'l tsi'kip, eight times.

himato'l ip, four times.

himato'l ip hipo'nso, fourfold.

himato'lcēm, four apiece, four to each.

ilu' himato'l, four years since.

ilu' himato'l (h)atka'ki, four years ago (used of years, days, and hours).

ive'vc himato'l (h)atka'ki, four hours ago.

lāt himato'l-u, three or four (L-18).

skale' himato'l, four bits.

woc pe' ha himato'l, wocpe' ha'l imato'l (D-87), fourteen.

wocpe' himato'l, forty.

hīn, paddle, oar.

hipa', **i'pa**, **ipa'** (D-73), husband.

ha' wī hipa', this is my husband.

kic (h)ipa'xc, kic hipa'haxc, widow, "woman not having a husband."

kic hipa'ke, kic ipāke (I), a married woman, "a woman having a husband"; pl., kēc hipa'ke.

kī'c mo'kat hipa' wē hiō'l wē, a woman who has arrived with her husband and son ("une femme qui est arrivé avec son mari et garçon").

wī hipa', wī ipa', my husband.

wī hipa' ha'l, my second husband, "my after husband."

wī hipa' hilo'cat, wī hipa' hilo'icat, my husband defends me, my husband helps me.

hica'n, **hijan**,

wī hijā'n, wī hijā'n', my wife's mother, my husband's mother, my mother-in-law.

wī hica'n, wī hijā'n cakiōl, my father-in-law.

hitso'n, **hidso'n**, **itso'n**, **idso'n**, **hitso'm**, **itso'n'** (D-98), small, little; E. D. cka [shka], ska (cf. com).

a' a'n' hidso'n, this room.

a' n-idsō'n, a room (D-42).

hā'c hidso'n' na'k hidso'n', he is very small.

hati'dsom, "little things placed on themselves" (L-26).

ha'-u idso'm, small hail, sleet.

hiōl idso'n', the younger son (D-82).

hidso'nkia, youngest, smallest.

hidso'nkit, to lessen (intr.).

hitsō'n keo kō'a', small but heavy.

i'cak idso'n', "Small Man," name of a male relative of Louison Huntington.

itiyi'lc hidso'nkit, a decreasing moon.

iyē' edso'n', being smaller than (D-72).

iyē' hidso'n' it, he is smaller.

kakau' hidso'm, a star, "a small sun."

kakau' hidso'm he'-u cak'hu'o, I see many stars.

ka'k hidso'm, a small wooded island.

ma'kmake hitso'm, smallpox.

ne'c hidso'm ke'-u caku'dskit, I whittle on many sticks.

ne'c hidso'n ke-uku'tskit, I whittle off from a stick.

ne'c-pa'l idso'n'kin, in a buggy (D-46).

ne'cpalpal hidso'm, small cypress shingles.

ni'c pa'l hidso'n', (1) a small board,

(2) a carriage, a buggy ("voiture").

o' hidso'n', small cord, small rope.

pa'-iet hidso'n', a hatchet, "a little chopper."

ciwōn hidso'n', a kitten (I).

cu'kwāk hidso'm, "small bread," biscuit.

tsanu'k hitso'm, a creole pony, "a little horse."

ta'-i hidco'n', a small river, a small ditch ("coulée").

tiho'p hidso'n, a hole not deep.

tu' hidso'n, a skiff, a canoe, "a little boat."

wō'l hidso'n, small eyes.

wo'nnān hidso'n', pathway.

wo'c kima'ti hidso'n', ring finger, "little middle finger."

ya' hidso'n' hiye' ta', he becomes smaller than the other.

ya' hidso'n' iti, he is smaller than (the other).

yā'c hidso'n' i'ti tane'-us (or ta'ne'-u), they are the smallest ("the rest of these are the smallest").

yuk'hi'ti nūa hidso'n', yuk'hi'ti nūa hidso'm, a small Indian village.

(hi)te't, (i)tē't, father; E. D. ca-u [shau] (q. v.).

ha itē't (not ha'tēt), his father, her father.

hitēt hokēt ta'n, the father or the mother.

hitēt n okēt, my father and mother.

wi hite't, wi itē't, wi itēt (I), wi itē't (D-103), my father.

wi hitē't ha' nē ivē'veat, my father has measured his land.

wi hitēt he'-u i'-uc, my fathers are enraged.

wi hite't hiki pa'mēt, my father beat me.

wi hite't hiko' hipa'mēt, I was seized and beaten by my father.

wi hitēt hio'knā o'ñe, I can not come on account of my father.

wi hitēt i'-uc, my father is enraged.

wic hu'l cokia'ku, wi hite't ini'kit a'ñut (or ini'hat a'ñkin), I had eaten when my father entered the house ("j'avais mangé quand mon père est entré dans la maison").

wic nta'ku wi ite't ini'kat a'ñut, wic nta'hu wi ite't a'ñkin ini'hat, after I went out my father entered the house ("quand j'étais sorti, mon père est entré dans la maison").

yuki't itēt ō'tsi tāt, Our Father who art in heaven.

yuki'ti ite't pel, yuk'hīt itēt pel (D-101), our stepfather, "our distant father."

hi'tutan(P), in the following sentence: ki'dsonc hi'tutan he'dskit, the fire is increasing, the fire is getting bigger (cf. ik'huntan, and itol). D derives the word from ita'n but it is more probable that it comes from hitultnān, "it is fixed."

hi'wal(c), **hiwā'lc** (I), to dream.

a-iti-ic hiwa'lecta, I will dream to-night.

hiwalc hatse-e'c, a bad dream.

hiwa'leat, hi-iwa'lecat, I have dreamed.

iti hi-iwa'lecat, I dreamed last night.

iti mā'ñ hiwā'lc tiki'lat (or tik yi'lat), I dream all night, I dream until daylight.

co'keo ha'hiwā'lc, dreams mean nothing ("les rêves ne veulent rien dire").

hiwe'-u, powerful, strong, power, very hard; obliged, thankful (D-55, 59, 112, 119).

aⁿ hiwe'-u inixnā, aⁿ iwe'-u ini'cnā, hiwe'-u aⁿ (I), church, "powerful house."

Giwī'lc yil u-ev he'ts, New Year, "Frenchmen's great day" (u-ev=hiwe'-u).

hiwe'-u kaukau'kit, it rains hard.

hiwe'-uka a'mip, on account of drinking hard.

hiwe'-uka kaukau'kit, it rains hard.

hiwe'-uka pakna'-u, I run hard.

hiwe'-uka wiha'yūēt, I laughed heartily ("j'ai ri de le cœur content").

I'nkili'c yi'lu e'vhets, I'nkili'c yil hu-e'v hets, Christmas, "the English big Sunday" (hu-ev and u-ev=hiwe'-u; iwe'v also heard).

icāk hiwe'-u kē, a man having power.

ko'-i hiwe'-u a' la'wēt, the church burnt down.

ko'-i hiwe'-u ko-ine', prayer beads, rosary (I).

otse' hiwe'-u, rattlesnake, "powerful snake."

coka' hiwe'-u, doing much, industrious (D-75).

co'xkai hiwe'-u, working much, industrious.

yi'l hiwe'-u, Sunday, "powerful day"; a week (D-62).

yil hiwe'-u e'ñ, yil hue'v ē'ñ, Mardi Gras.

yi'l hiwe'-u pē'tik yi'l, Monday (D-149).

yi'l hiwe'-u yil, Sunday.

yuki't hiwe'-uka ico'yēt, we have laughed much.

hi'yen, **hiye'n** (D-66), **iya'n**, **hiyān**, pig, hog (cf. hi'yen, "hundred"): pl. **hiye'n he'-u**, "many hogs"; E. D. cf. ending of kaghikan [caghicann], "wood rat."

hiyān wa'ñ cakmuñckit, the hog roots about.

hi'yen a'l, pork, "hog meat." (I).

hiye'n ēñ, bacon, lard.

hiye'n he'-u caknima'-ulat, they (or many) killed hogs.

hi'yen i'ñckit, the hog grunts.

hi'yen icol, pig, "young hog."

hi'yen kie, sow, "female hog."

hiye'n nima'-at, a killed hog (?).

hiye'n nima'-ulat they killed a hog.

hiyen cukwi'lkit, the hog is squealing.

ka'kip iyen, ka'kip hi'yen, opossum, "forest hog."

hi'yen, hiye'n, hiü'n, hin (I), hundred (cf. hi'yen, hog); E. D. hehin.
hi'yen pon, hiye'n pon, hiü'n pon (I), hi'n pōn (I), one hundred.
hi'yen pōn tsī'k, hiü'n po'n tsik (I), two hundred.
hi'yen po'nip, one hundred times.
hiye'n po'n tsako'p, hiü'n po'n tsako'p (I), one thousand.
hiye'n po'n tsako'pip, one thousand times.

Forms in the Eastern Dialect:

hehin tseets, forty.
 hehin nitt, hehin niitt, fifty.
 hehin latst, hehin laatst, sixty.
 hehin paghō (or paghu?), seventy.
 hehin tsikhuiau, eighty.
 hehin tegghuiau, ninety.
 hehin poon, one hundred.
 hehin poon hannik halk hannik, one hundred and one.
 hehin poon happaalst, two hundred.
 hehin poon läatt, three hundred.
 hehin poon tseets, four hundred.
 hehin poon niitt, five hundred—etc.
 hehin poon paghō, seven hundred.
 hehin poon tegghuiau, nine hundred.
 hehin poon iolic [hehin poon iolish], one thousand.
 hehin poon iol-ic happaalst hehin poon iol-ish happaalst], two thousand.
hok-, huk-, together, each other, one another.
 ha' cok'okina'tsne, his arms or weapons.
 hokina'ts, battle, "coming together" (?).
 hoktewē' ti'ulat, they left together ("ils sont partis ensemble").
 hoktewē to, we are together.
 hokwa'ñc, war, "walking together."
 hukitso'-i wo'ññān, the roads cross each other ("les chemins se croisent").
 komo'k he'-u oktanu'ka, many different baskets.
 ku'lke hokte we' to'xntsōl, ku'lke(?) hoktewē to'xntsōl, we have been together always.
 o'kitsa'me, to attack, to fight against.
 cok oktika'-u ha', things differing among themselves.
 ta-i hokinu'l, ta-i hokino'l (A. R.), the forks of a river, "rivers coming together."

hol, to put into.

inu'leo, I put one man in prison.
 Jack a^a la'kin inho'leilat a'mip, on account of drinking Jack was put in jail.
 cok'he' atse-e'c cak'ho'leulat, they put bad medicine into them.
 tane'-u kaukau'kin pum-hik'hu'l-culat, some jumped into the water (jumped down or descended they did).
 wi a^a la'kin inu'leo (or inhu'leo), I put (somebody) in jail.
holli, to lie down (E. D.) (cf. nihu).
hōlc (I), north.
 ho'leike icak, a northern man.
 hō'leo ti'cta, I am to travel to the north.
 ya' i'cak ho'leike ot, this man comes from the north.
hom,
 o'ñ (or òñ (A. R.)) ho'mhom, prairie chicken.
hon, to mew, to low, to bellow.
 ciwō'n hō'nkit, the cat mews.
 coko'm (or coko'ñ) he'-u wa'ñ hō'ntit, many cows are lowing.
 coko' wā'ñ hō'nkit, the cow bellows while walking.
hōp, hole, hollow; to pierce.
 ā'l hopa'-i, butcher, "meat piercer" (?).
 ha' ho'pco, he pierces.
 haco kotke' ho'p paiha'l, his pants have holes in the seat ("les pantalons sont fendus par derrière").
 ho'xp na'-ulat, they left a hole (D-139).
 hō'pene la'ns ti'l hu'i, the awl is under the buckskin (I).
 hō'pene la'ns ti'l hu'itikit, the awl will be under the buckskin (I).
 hō'pene la'ns ti'l hu'yat, the awl was under the buckskin (I).
 itse hu'p, fontanelle, "head hollow."
 kaukau' tehu'p (I), a well; E. D. aggtihon, source, spring of water.
 kat'hō'pe, pond lily, or water chink-apin (L-8).
 ke'lakuats hope, the bottle is hollow; pl. ho'pchope.
 kidsō'nc wi ukutka'-uc ma'ñkin te-ho'p la'wat, the fire burnt a hole through my coat.

komhō'pe, ko'm ho'pe, pocket, "hanging hole."

mī'ñ a'ñ cakho'pe, bumblebee (*or more likely* wood wasp), "bee making holes in houses."

nē'c ho'pene, a big auger.

o'kotka-uc ma'ñ hō'pe, coat button-hole.

pa'ktsaxc ho'pe, pa'tsalcō'pe (L-7), squirrel, "cracking holes in hickory nuts."

pi'c ho'pene, gimlet, a borer (pic, "to turn the top of the gimlet").

pu'n ho'pco, I blow through (I blow a hole through it) (D).

co'k nke'a na komho'peki, what have you in your pocket?

teho'p ma'ñ, "long tube."

teho'p tsa'ko, to stop up a hole ("boucher un trou").

tiho'p hidso'n, a hole not deep, "a little hole."

tiho'p hu'kin, te'hop hu'kin, a deep hole.

tiho'p hu'kin ha, a hole not deep.

tolho'pe, needle (I).

tolho'peik ikika'wet, tolho'peik hi-atka'-ucat, I ran a needle into my skin.

tolho'peik itkatka'wico, tolo'peik hatka'-uco, I pricked (*or* punctured) myself with a needle.

tu' at'ho'pe, tu' kaho'pe, the cane is hollow (the second form is probably erroneous).

tu hopke', the boat is leaking, "the boat has a hole" (D).

uts hat'ho'pco, I pierce my nose (as was done by the Choctaw, but not by the Atakapa).

uts kaho'pe (D), u'ts ka'hope (L), nostril, "nose hole."

wa' pi'c ho'pene, a borer made of stone (I).

wi ho'pco, I pierce.

wi kom-ho'pekin (h)atkē'co, I put into my pocket (D).

wi ne'c ho'pco, I bore wood.

wi tikta'mo tiho'p, I went to dig a grave (D).

wi tolhō'pe, my needle.

o'l-hōpe-ickā'm, a sieve about two feet long (about 1885 these were still being made at Hickory Flat,

La.), "with wide eye-holes" (Fr. "crible," "tamis").

hop,

wi hī'koiho'pkit, I cough (koi=ko-i, throat).

hōum, mole (E. D.) (cf. mōm).

hu, to see (cf. tol); E. D., **hiu** [hiou].

ha' o'k hi-u'at, he came to see me.

ha'tu, hathu, look here! ("regarde!"); pl., hatu'nto.

hatu'ne, (1) to look at, to view, (2) glass.

hatutu'nā, hatutu'ne, glass, window glass.

hatutu'nā a'nkatpans, hatutu'ne a'nkatpans, glass of window.

hatutunā tsa'lulāt, the looking-glass they broke.

hiya'ñ hu'a, it is there that I saw this man.

hu'nān hiwoco'c(o), hu'nān iwoco'c, I am in a hurry to see him.

hu'ne, to see (D-109).

hū'nst, he is seen (L-35).

hu'o, I see.

icāk hu', ha(?) hu ya' icāk, look at him!

icāk ica't ha'n hu'-ulat, they see a man without a head (L-33).

ichu', ieu'hu, look at us!

it hatu'ne, looking-glass, "to look at the face."

itiyi'le ihukit'ha, new moon, "I don't see the moon."

kakau' hidso'm he'-u cak'hu'o, I see many stars.

kēt hia'uc hu'nā (?), I have no time to see him, I can not wait to see him, "I can not remain sitting to see him" ("j'attends pour le voir").

kiwile hiku'lat, creoles have seen him (L-34).

mōn nak'hu'let, we see ye all (L), we lie down (?).

'n hihu ha'xc a', don't you see me?

'n hu'-u ha, I don't see you.

ok-hu'-ulat, they visited him.

ok-hū'ya, he came and looked at him and (D-116).

o'k-ichu, come and see us! (D-68).

okcak'hu'-ulat, they went to see him (them?) (D-122).

pel hatu'ne, spyglass, "far-looking."

po'-ol tsā't'n hu'-ulat, they saw it afterwards lowered in front (L-33).
 cakhu ya' ica'k, *or* cakhu, look at them!
 cakhu'dsēl, we saw them.
 cakio'l ekali't haihai'c hu'o, I see a boy weeping.
 coku'lc ke-uhū'nto, I read a book, "I look at a book while sitting."
 tik'hu' ko'hat, she wanted to go to see (D-105).
 tik'hu'wo (*or* hu'-uo), I go and visit somebody, *or* I went to visit somebody.
 to'lka at'hu', to'lkatu, watch! be careful!
 to'lka hatu' (*or* hat'hu) wa'ñ, he takes care of himself.
 to'lkat hu'o, I am careful, "I look good *or* carefully" (*not* to'lka).
 to'ntavm nec hicho'mekin yuk'hiti tu'lip lo'xkin iwa't'n hunst, sometimes he is seen coming along in the bushes on Indian Lake and Prairie.
 wi cak'hu'o, I saw them.
 wi coku'lc he'-u ke'-u-hu'nto, I read many books.
 wi coku'lc ke'-u-hu'nto, I read a book, "I a book sit-look at" (I).
 wi coko'n nima'-ul kahiyāt tik'hu', I went to the place where they had killed a beef (tik'hu' = "ai visité").
 wic a' coki'hu'kit ha'xc, wi a coki'hu'-kit ha'xc, I see nobody.
 wic to'lkat hu', I watch, I am on the lookout.
 wō'l hatu'ne, spectacles, "eyes to see with."
 ya'ukinto hu'ta, I wait in order to see him ("j'attends pour le voir").
 yu'kit ki'c hu', we look at you.
hue', hard (?) (E. D.).
 allsteumat hue', the winter is hard (i. e., severe) (E. D.).
hui, under (cf. Cukuhu'-i).
 hikāt hu'i, sole, "bottom of foot."
 hō'pene la'ns ti'l hu'i, the awl is under the buckskin (I).
 hō'pene la'ns ti'l hu'itikat, the awl will be under the buckskin (I).
 hō'pene la'ns ti'l hu'yat, the awl was under the buckskin (I).
 hu'i hatke', petticoat (I).

hu'i hatke' mā'ñ, a long petticoat (I).
 hu'i hatke' mōk, a short petticoat (I).
 hu'i okotka'-uc, undershirt; pl. hu'i okotko'mc.
 hukin, deep.
 hukin ha, not deep.
 kaukau' hu'i, under the water.
 na'-u hu'i, sole of shoe.
 nē hu'i, under the ground, in the ground (D-135).
 pem kaukau' hu'i ko'hitsat, a gun sinks in the water (I).
 cakiōl hu'i hatke', drawers (I).
 cikiti'c a'ñ hu'i, the skunk is under the house.
 tiho'p hu'kin, teho'p hu'kin, a deep hole.
 tu' kaukau' hu'i ko'hits, the boat sinks to the bottom.
 wai' kaukau' hu'i kohitsāt, a stone sinks in the water (I).
 ya' hu'i pu'nso, I blow under that.
hukē't (L-38), **hoke't**, **uke't**, **okēt**, **yuke't**, mother (see teñ.).
 hitēt hokēt ta'n, the father *or* the mother.
 hitēt n okēt, my father and mother.
 okēt pe'l, stepmother, "far mother."
 wi okēt tsī'peat Tsa'yon ne' ot, my mother remains in Texas.
 wi huke't, wi okēt (D-98, 105), wi ukēt (I), my mother.
 yuki't okēt, our mother (D-109).
i-a'n (L-6), a fish (undetermined); Gatschet says probably the Creole "choupique."
iautall, side; *perhaps*, rib (E. D.) (cf. wext).
ik, **iki**, to come down, to drop, to drip; blot, dot.
 ek'hu ma'keo, I plunge into the water.
 i'cak iko ko'u'let, they had a man arrested (*or* seized) while coming down.
 kaukau' hiki'kene, gutter, ditch ("conduit d'eau"); to irrigate.
 kaukau' iki'k, iki'k kau'kau, water dripping *or* leaking.
 kaukau' iki'kit, the water is dripping.
 kaukau' iki'knā, eaves.
 kaukau' ike, water drop comes down.

ne'c nēt hi'ko, ne'c ne ti'ko, I climb
or come down from the tree (A. R.)
(nēt=nē ot).

nome tamí'k haihai'c hi'kit, a child
is coming down weeping.

ta'u-u iki'kit, water drop, "stands and
drips."

wi hiko, I come down.

ikau, ikao [ickao] (E. D.), bad, ugly,
nasty (cf. hatse-e'c).

ik'ha-u, to drown (cf. ik).

hatik'ha'-uco, I drown myself.

ik'ha'-uts(t), to be drowned.

pu'm-hik'hu'culat, they jumped into
the water (D-147).

wi cak wá'ci ik'ha'-uc (or -uts),
tik'ha'nēt; ké'me (hi, -L.) a'-ucēn,
ika'-uts'n, my old man has failed
to drown himself; if I had not
known how to row he would have
drowned himself. ("Mon vieux
a manqué de se noyer; si je n'avais
pas su ramer, il se serait noyé").

iggp [iigpp], blood (E. D.) (cf. ik).

ii, the Akokisa word for "wind," ren-
dered in the Newberry library copy
as sst or tt. (cf. hi and patspats).

il, green, fresh, new, raw, uncooked; to
clean; pl., ilil; E. D., kalla [calla],
new; eell, hard (C) (perhaps unrip-
ened).

il ya'ko, I eat things entirely raw
("je mange tout crû").

i'lie, to clean something.

iti'yile, to clean something.

iti'yile i'l, new moon.

nē'-cilenān i'l, a new broom.

nē-cilenān i'l to'lka ci'lentat, a new
broom sweeps well.

oū il, a serpent with green and yellow
stripes, "the stinging snake" (A.
R.), "the hoop-snake."

ilañ, to mourn; to grieve.

ilañ-wā'ñtat, she grieved continually,
she went grieving (D-105).

i'ñc-wa'nkin, while they were mourn-
ing (D-115).

i'ñc probably intended for ilañc, or
else another form of it.

wie ilañ wi ickice't o't, I am mourn-
ing for a sister.

illipi, to jump (E. D.) (cf. pux).

illitt, to stand, to be erect (E. D.) (cf.
tsōt, ta, to).

ilu' (D-87, 88, 96), i'lu (I), elu' (I),
heat, hot, warm, summer, year (cf.
ām, hiku, itsa-i, to); E. D. alliū
[alliou], summer, hot, heat; alliūū
[alliouou], heat.

a' elu', a' ilū, this summer, this
year.

a' elu'tūt, this spring.

elu' nak elu', intensely hot, "hot
very hot."

elu' tu't, spring (I).

elu'ik hicokhē cat, the heat made me
sick, I became sick through heat.

ilu' himato'l, four years ago (I).

ilu' himato'l (h)atka'ki, four years
ago (used of years, days, and
hours).

ilu' tanu'kin, one year ago.

i'ti ilu', last year.

kakau' ilu', the sun is hot (or lak
ilu').

ki'c no'me ke'-at i'ti ilu', this woman
had a child last year.

ki'deone elu', the fire is hot.

noha'me ku' ilu'c, a boiled egg, "a
hot egg."

ya' ilu', that year.

alliu hannigg, one year (E. D.).

alliūu hatte', the heat is oppressive
(E. D.).

ilu' tanuk, one year; E. D., alliū
hannigg.

nāgg alliū, the sun is hot (E. D.).

in, to ask, to question.

i'no, I ask.

ca'kino, I ask many.

wi kaki'nu (probably wi ok caki'nu),
I let somebody come, "I ask
them").

yu'le caki'n o'k, a written invitation
to come to visit.

in, to enter (cf. ne, na-u, nul).

aⁿ hiwe'-u ina'-u icak, priest, "the
person who goes to church."

aⁿ hiwe'-u iní'xnā, or aⁿ iwe'-u
iní'enā, "powerful house gone
into," church.

a'ākin iní'ho, I get into (or go into)
the house.

a'ñut iní'ko, I enter the house.

ha a'ākin ina'-ulat, they entered his
house (D-114).

ikunyu'tsip ina'-u cakna'-ucul ha', they would not let others enter (D-118).

ina'-u, come in ; also I come in ("I bring in?").

ina'-ulat, they entered (his house).

inu'leo, I put one man (in prison) ("je mets l'homme (dans le prison)").

icāk ina'-ulēt a'nkin, (these) men have entered the house ("(ces) hommes sont entré dans la maison").

Jack a'la'kin inho'leilat ā'mip, on account of drinking Jack was put in jail.

kaukau' ta'-u ini'xkit, the water comes in.

ko'mok ya'-u cak'ha'ne, to put fish into a fish basket (hane *should probably be* ine).

ko'mok ya'-u cakina'-ucne, fish-basket (cf. ne).

okotka'uc ko'-ina'-u tsaxk, take and bring in a shirt for it is dry! ("rentre une chemise, elle est sèche!").

cakina'-uc, I put into (prison) (cf. ne).

cakina'-uct a'p'lāk, they put them into prison.

cakina'-uculat, they brought it in.

cu'l puḡini'kat kako'ki(n), the dog jumped through the fence.

tane'-u cakina'-uc ko'xca'hulat, they would not admit others (D-117).

wi a'la'kin inu'leo (*or* inhu'leo), I put (somebody) in jail.

wi icak ina'-uco, I put men (in prison).

wic ku'l cokia'ku wi hite't ini'hat a'nkin, wic ku'l cokia'ku wi hite't ini'kit a'ñut, I had eaten when my father entered the house ("j'avais mangé quand mon père est entré dans la maison").

wic nta' hu wi ite't a'ñkin ini'hat, wic nta'ku wi ite't ini'kat a'ñut, when I went out my father entered the house ("quand j'étais sorti mon père est entré dans la maison").

yuki't ina'-utsēl, we come into (the house).

iñi, to grunt.

hi'yen i'ñikit, the hog grunts.

ina'hi, beyond (cf. nak).

wai' ina'hi, beyond the stone.

ya' hina'hino' na'kta hinahino' iet, one side (of the paper, etc.) and the other side ("on this side and now on the other side").

ine', myrtle bush.

iñi, ini, to search, to hunt, to look for (cf. in).

icāk tsanu'ki i'ñi-cakna'-uc, let men on horseback search! (D-59).

'nhi-i'nat; hatna'xka pa'-i hiticnāna, you have sent for me; how can I come back?

ok-inat, he came to hunt for me.

ok-iñeat, he came to hunt for (something).

wic i'ñiu, I am on the lookout; pl. of obj. caki'ñiu; pl. of obj. and subj. caki'ñitsel.

I'nmant-a-u, name of an Atakapa chief from whom the Mermentau River received its name.

inō', side.

ta'-i mā ino'-i, on the other side of the river.

to'lpot ino', on the east side (D-71).

tu'l ma ino'-i, across the lake (D-73, 100).

ya' hina'hino' na'kta hinahino' iet, one side (of the paper, etc.) and the other side.

Yuk'hi'ti Tu'l hiki ino', on the west side of Indian Lake (D-135).

inte', nte, neck.

inte' nāl, throat, "neck sinew" (I. almost inaudible).

inte' cuk, back of neck, occiput.

it'he' okyu'l, i'nte okyu'l, neckerchief, necktie.

nte'ki(n), up to the neck.

okotka'-uc (i)nte' tsūxl, okotka'-uc nte' tsu'l, shirt collar.

intok, jaguar (?) (given as "tiger") (E. D.).

inū (see tsan).

wi nu'k hati'nū'co, I hide myself (perhaps it should be wi nu'k hatsinū'co).

inwe (*or* inne), face (E. D.) (see it).

i-ō'l, iōl, i-ol, hi-ol, male, man, boy son; E. D. iōl, man, husband.

ha i-ol, her son; ha iōl (E. D.), her husband (*also* ha-iool).

ha' cakiō'l, this is my husband (?).

ha' coko'n cakiu'l, her ox (I).

i-ōl he'-u, sons.

ki'c mo'kat hipa' wē hiō'l wē, a woman who has arrived with her husband and son ("une femme qui est arrivée avec son mari et garçon").

ki'wile ca'kiōl, a Frenchman, a creole. no'hame ca'kiu'l, rooster (I).

ca'kiol, men (L-23, 24), cak-iol, boys (D-81).

ca'kiō'l hu'i hatke', drawers (I).

cakiōl iekali't (I), (i)cakiō'l iekali't, boy.

cakiō'l kkalit' haihai'c nā'keo, I hear a boy weeping.

cakiō'l na-u koko'p, a man's stockings, socks.

ca'kiō'l cuko'ke, pants (I).

cakiō'l wa'ñ a'-uc, a lame boy (I).

cak-iō'l wa'ci, an old bachelor (I).

cokiō'l no'me (*properly* cakiō'l no'me), the boys (D-65).

coko'n cakiu'l, bull (I).

tsik-i-ol, twins, "two sons."

wi hica'n (*or* wi hijā'n) cakiōl, my father-in-law.

wi i-ōl, wi hi-ōl, wi yōl (I), my son; E. D., my husband.

wi hi-ōl hidsō'n, my youngest son.

wi yōl yu'ds, wi iōl yu'ds, my eldest son.

ya cukiō'l, the men (D-144).

wee iool [ouèè iool (C)], ue' iōl, my husband (E. D.).

iolic [**iolish**], old (E. D.) (*cf.* wa'ci).

hehin pon iolic [hehin pon iolish], one thousand, the old hundred (E. D.).

hehin pōn iolic happalst [hehin pōn iol-ish happalst], two thousand (E. D.).

i-ōñ, to sting.

i-ō'ñ, it stings (once).

koyi'u cakiō'ñe, koyi'u cakiō'ne (I), whooping cough ("coqueluche"), "stinging them in the throat" (?).

miñ cakiō'ñ, wasp, "stinging bee."

miñ cak-yō'nkit, a bee stings many. tsanu'k cakiō'ñc, horse fly, "stinging horses."

iōñ, to beg (*cf.* nam).

icāk co'k cakiō'ñ hite'-u, a beggar, "one who likes to beg."

wi cokcakiō'ñekinto, I am begging.

yuki'ts ti'ene icō'ñeat, we begged her not to go (D-110).

ipa'l, hipa'l, near, by (*cf.* pāl).

kidsō'ñke ipa'l, kidcone hipa'l (I), fireplace, hearth ("foyer"), "near the fire."

wai' ipa'l, by the stone.

i'pōk (D-116), doctor, physician.

haic ipcō'k, he is a doctor.

ha'ic ipcō'kē'nā (*or* -ne), he will be a doctor.

ilu' tsik wiic ki'wile ipcō'kē'hā, I will be a doctor in two years.

icāk he'-u ki'wile ipcō'xku'l, men who will be doctors.

icāk ki'wile ipcotikit, a man who will be a doctor.

icāk tanu'kip ki'wile ipcō'kat, a man who once was a doctor.

ki'wile i'pōk, a French (*or* white) doctor.

ki'wile ipcō'kinto, I am doctoring, I am going to doctor (A. R.).

na'ic ipcō'k, you are a doctor.

nakitic i'pōk (A. R.), you are doctors.

wic hi-ipcō'kat, I was a doctor.

wi'c ipcō'k, I am a doctor.

yuk'hi'ti ipcō'k, the Indian conjurer (D-55).

yuki'ti ipcō'kē'nē', we will be doctors.

yukitic ca'kipcōk, we are doctors.

ipu'ts, only, but.

hāc no'me tanu'k ipu'ts ke, he has but one child.

nome ta'nuk ipu'ts, but one child.

Iska'nta, proper name of a man (Skunnemoke ?) (*see* skenne).

ic-, objective pronominal prefix of the first person plural; often used where English requires the subjective pronoun.

af 'no'kēn icā'mēhē, if you come here we will drink.

eku'nnak o'ktsēl, we arrive just now.

ha icā'me, he gives us to drink.

ichu, look at us!

icitsyu'tsicat, we grew up.

icleme, he loves us.

icna'-utsën, when we get there. (N. B.—This seems to contain both the subjective and the objective forms of the second person plural.)
 icpatsha'hat, he did not whip us.
 tansta'lik icankă'mene, we' playing with cards.
 tiu-sakio'ns icwa'ñěhě, we will start out visiting.
 yuki't ico'ñe, we do not want.
 yuki't icco'kcokec, we are sick.
 yuki't iccukia'-iko, we want something to eat.
-ic, -c, "in the pronouns this means sequent in time; I do it now, after this *you do it*" (D); a similar prefix is used with verbs.
ic [ish], star (E. D.); **ic** [iche], sun (Ak.) (see kăkha'u).
ic [ish] heu [héoù], many stars are shining (E. D.).
 icetions [ichetions], stars (Ak.).
ic, to rot, stink, smell bad.
 nēc' i'c, a rotten tree.
 nēc' i'c he'-u (or i'cic), rotten trees.
 cikitic i'cat, the skunk stinks.
 Tso'ots ic, "Rotten Corn," proper name of a chief living on Lake Charles.
ica, to be born.
 kiwi'le nū'ŋki ica'kět, he was born in a village of whites; or at Lafayette, the old name of Vermilionville.
 wi af i-ica'kět (A. R.), wi a'vp (or a'p) i-ica'kět, I was born here ("v" almost inaudible).
icā't (L-19, 34), **ica't** (L-33, D-38a, 54), head; E. D., **achat** [ashhat] (P), **ashat** (C); Ak. **sac** (**sache**).
 ha' icāt lă'c, not having a scalp, he is a scalped man.
 hakit ica'tip, on their heads (L-26).
 hī'cāt o'ts he'xkit, the top of the head is smarting.
 icāk icāt lă'c, shaved head, *perhaps* scalp.
 icāk ica'tsīm, a bareheaded man.
 icāt atyěñe (D-132, 133), icāt atyī'n-sne (D-136), crown of head.
 icat ha'l, back of head.
 i'cāt he', having a headache; distr. i'cāt he'he.
 icāt hēc, headache (I).

icāt ico'ñe, to bind or tie the head (said to have been to close the fontanelle, since it was continued for only a month).
 ica't ito'le, to prepare or fix the head.
 icāt lăc, scalp (I).
 ica't to'l kē, having a good head ("bonne tête ayant").
 icā'tkin, on their heads (L-37, 38).
 ica'tkin pa'kco, icāt pa'xco, I flatten the head (of a child).
 iceteme'kin pu'nso, I blow into a hat.
 icetemēt, hat (of man), cap (I).
 i'ctemēt ma'ñ, sunbonnet, "long hat" (I).
 kodsñān icāt caklăcnă, "knife for shaving the head," scalping knife (?).
 ku'dsnān ti'k icāt, iron arrowhead (I).
 Tsaxta' hakit no'mc ica't cakpalpa'l icat, the Choctaw flatten their children's heads (D-38a).
 ti'k icāt, arrowhead.
 ticat, brain.
icix, to cross, to ford.
 a'kitoc lu'l (icict), the frog swims (to the other side).
 hukitso'l wo'ññān, the roads cross each other.
 ici'ho, I go over.
 John tanko'hi ya' lu'l-ici'hat, John jumped in and swam over.
 kaukau' ka'c ici'xkinto, I cross at high water.
 kaukau' ka'cik ici'x a'-ucat, she could not cross the high water (D-107).
 kaukau' na'l ici'ho, I cross at low water.
 (kipa'xci) ta'-i pa'mici'ko, I ford a river on foot. (The first word is not essential.)
 tsanu'kip hite'-u ici'ko (or ite'w-i'ciko, hite'wici'ko) ta'-i (kipa'xci), I ford a river on horseback (kipa'xci, "across," may be omitted).
 ta'-i lu'l (icict), it swims (to the other side of the river).
 yu'l okitso'-ic, crossed, having stripes crossing each other.
ickă'm, **ickem**, broad (cf. kome, thick); E. D. see uici.
 a'līñ hickă'm, big grapes (L-9).

ha'-u ickă'm, sleet, hail, "large snow" ("du verglas").
 itsāk icke'm, big ant ("grosse fourmi").
 ne'c taka'-uc ickă'm, a large thick limb.
 ne'c taka'me ickă'm, large thick limbs.
 ne'tatat ickām he'-u, big oranges ("grandes oranges").
 o'k yul ickām, shawl, "broad handkerchief."
 ots ickām, molar tooth, "broad tooth."
 wa'c ickām, wa'c ickēm, cabbage, "broad leaf".
 wa'c ickām wī'l (I), wa'c ickēm wī'l, cabbage root; *also* turnip, "broad-leaf root".
 wo'l-hōpe-ickă'm, aboriginal sieve about two feet square (Fr. "crible," "tamis"), "having wide eye-holes". Made at a place called Hickory Flat in 1885.
 wō'l ickă'm, large eyes, "broad eyes."
icō'l, nail.
 kûts'n i'cōl, iron nail.
 kuts'n tāt icōl, brass nail.
 ne'c icōl, wooden nail.
icō'l (pronounced like word for "nail"), young, little one (cf. hitso'n); E. D. **icpe** [ishpə], boy, young.
 ha icō'l a'xlic, ha icō'l a'xict, she lost her calf.
 ci'won icō'l, cokō'n icō'l (I), kitten, young cat.
 cokō'n icō'l (A. R.), cokō'm icō'l, a calf.
 cul icō'l, puppy, young dog.
 ta'-i icō'l (*or* icū'l), a bayou, a rivulet, a brook (L).
 wo'c hicō'l, small finger.
 wo'c icō'l ha'n, nine, "without little finger."
 wo'c icō'l ha'nip, nine times.
 nikib [nickib] woman, wife, young mother (E. D.)
 nikib icpe [nickib-ishpe], tegn-icpe [tegn-ishpe], girl, young woman (E. D.).
 wi nikib [uē nickib], my wife (E. D.).
 ha nikib [ha nickib], his wife (E. D.).

ict, it is (= -c).

ya' hina' hino' na'kta hinahino' ict, "now on this side and now on the other side it is," one side (of a paper, etc.) and the other side.

ictoxc, **histo'xc**, mulatto.

icuhe, to pity, to like; *also* to care for, to be anxious for.

ha' tu' icuhe', he is uneasy, or anxious, about his boat.

wi ica'k icuhe', I am uneasy about the man (i- = the incorporated personal pronoun?).

wi ica'k cohe', I like my family.

wi' kă'n hi'cak cuhe'-u, I am uneasy on account of my home, I pity the people at my home ("de chez moi je suis inquiet").

wi cuhe' ica'k, I am uneasy about my family ("I pity" is used here for "I am uneasy").

icul, to catch; pl. of obj. ica-u.

icu'lat, he caught it.

icu'lulat, they caught it.

koko'kie-o'-ik cakicau'tsēl, we catch them by means of a fishing line.
 na'kit icu'ltēm, you (pl.) caught it.
 cakicau'tsēl, we catch them (D-50).
 wic icu'l ndi', I catch a fish.

ya'-u icu'lo", I have caught (or pulled out) a fish; 2d person: na icu'la (A. R.), na icu'lo, na icu'lēn.
 ya'-u tsik cakica'wu, I have taken two fish; sing. ica'wu.

its, to wake, "to get up."

wi h(y)ati'tsat, I wake up (intr.).

wi cakidso, I wake somebody up.

wi cakidsidso, I wake somebody up repeatedly.

its-, perhaps derived from itse, top, above (q. v.).

icitsiu'tsicat, we grew up, she raised us (D-101).

icitsyu'tskin, while we were growing up (D-73).

wi no'me tsik cakitsyutsickinto, I raise two children.

itsai, to fry (cf. ām, ilu', tlo).

āl itsa'-i, fried meat.

āl itsa'-i, 1 itsa'ine, beefsteak, etc.

ka'ne itsa'-i, fried turtle.

kapi' itsa'i, to parch coffee ("guller du café").

kapi' itsa'-ine, parching pan for coffee.
 noha'me ku itsa'-i, omelet, fried eggs, scrambled eggs.
 cakitsa'-i ha'-u ya'-e-(h)atpe'nstsël, we fry many and eat enough (pe= to finish) (D-51).
 wi itsa'-i, I fry.
itsa'k, itsāk, ant.
 itsāk icke'm, a large ant ("grosse fourmi").
 itsak pa', anthill; nest of ant ("nid de fourmi").
itse', itsix, itsi(k), top, culmination, above; also bulge of forehead (cf. ots).
 itse', bulge of the forehead (Armojean did not recognize this word).
 itse' hā'e, "not having head-top" (proposed as an equivalent for "scalped man").
 i'tse hehe', top of head (he'he= iye).
 itse' hū'p, fontanelle, "head hollow."
 itsi'xt, or kakau' itsi'xt, it is noon, twelve o'clock ("il est midi").
 itsi'xt ha'xsta, itsixt ha'xeta, forenoon, "it is not twelve yet."
 itsi'xt katpa'-iet, afternoon (I).
 itsiwān, dizziness, vertigo, "top of head moving."
 kakau' itsi'(k) iwāt, the sun rises.
 kakau' itsi'xne ō'l, the sun is on the point of culminating, the sun is soon going to culminate.
itsk, chest, breast (lungs?).
 itsk kamka'm, "what stands out from the breast."
 itsktētāt ka'-utskit, the meadow-lark is flying (I).
 cukco'e itsktēta't, lark, "yellow-breasted bird."
 wi i'tsk po'ckit, I bleed from the lungs.
its-kawi'c, coward ("capon") ("head covered" itse ka-u (?)); E. D. **odskahō**, coward ("poltron").
i't, manure.
 co'kon i't, coko'n it (I), manure or dung of cattle.
it (D-120), i't, ēt (I) face, E. D. **inwe (P)**, **inne (C)**; i'ti, it, before, the first, more (pronounced about like word meaning "dark").
 a'ñ i'ti, in front of the house.

ā'e lā'k i'ti tsi'k, he is the stronger of the two.
 ha'hu it, first, previously (D-91).
 hati't tiko'me, apron, "hanging in front" (?) (I).
 hima'tol i'ti, perfume, "smells the best."
 hiōl wa'cin i'ti, the oldest boy (D-8).
 ikunu'ts iti, my youngest son.
 it atko'piene, white paint for the face (I).
 it hadsa'kene, it hadca'ene (I), towel, "face wiper," "face dryer."
 it hatu'ne, looking-glass.
 it itiyi'lc, the first month, the past month.
 it ca'k hadsa'kie'nto, I rub or dry the face.
 i'ti ilu', last year.
 i'ti pa'kna'-u, I run before (something following me at about equal speed).
 i'ti te'm, day before yesterday ("avant-hier").
 i'tiwank (or i'twank) ho'kwañc, war chief, "going ahead in war."
 itiwā' pēt, a little dizzy.
 itiy itiyē'lc hal, the last month (of the year).
 itiy itiyē'lc kima'tip, the intermediate month.
 iye' hidso' it, he is smaller.
 ki'c no'me ke'-at i'ti ilu', this woman had a child last year.
 mañha'n i'ti, quicker, quickest ("plus veloce").
 na' it la'ke, your face is dirty (I).
 o'ts i'tkin, front tooth.
 coki'ti (L-10), co'xkiti (D-10), chiefs, "ahead of things" (but this may be a mistake for coko'-i).
 tsanu'ke la'-ak i'ti tsat cu'lut iye'lak, the horse is going ahead of the dog (la'-ak, strong, quick).
 tsanu'ke mets i'ti cu'lut iye'mets, the horse is taller than the dog.
 tanu'k ma'ñ itī, to overlap, one the longest, "one larger than the other."
 wai' i'ti, on this side of the stone.
 wa'cin iti, my oldest son.
 wi i't tla'ke, my face is dirty.
 wi i'ti wa'nkinto, I govern, I am chief ("je vais devant").

wic hi-i'ti, I am the first of a line
("je suis le premier d'une file").
wo'c it, index finger (it, "devant").
ya' hidso' i'ti, he is smaller than
(the other, taⁿ).
ya yuds i'ti, he is larger than (the
other, taⁿ).
ya'c hidso' i'ti tane'-us (or taⁿne'-u),
they are the smallest of all, "the
rest of them are the smallest."
yuki't iciti', we are the first of a line
("nous sommes les premiers d'une
file").

ite-u, to ride.

atkipaxci ite'wu, I ride with the legs
on both sides (as was formerly
customary for women).

ite'wi, I ride.

kina'l ite'wo, I ride astride.

num tanu'k ite'wo, I ride on one
side.

pel ha ite'-u o'kne, it is not far to
come when one travels on a horse.

cukite'-uka'hune, chair.

cukite'-uka'wine hatwilwi'lenă, rock-
ing chair.

tsanu'k ite'-u, I ride on horseback.

tsanu'kip hite'-u-ici'ko (or ite'w-iciko
or hite'wici'ko) ta'-i kipa'xci, I
ford a river on horseback.

wi teyo' cukite'-uka'ne o'ts ne'-u, I
put the box on the chair.

yuki't tsanu'k cakite'-utsel, or yu'kit
tsanu'k cakito'kie, we ride on
horseback.

ite-u, hite-u, to like, liking to (Creole
"ramendeur").

icāk kitsāk ă'm hite'-u, a whisky (or
brandy) drinker.

icāk co'k cakio'ñ hite'-u, a beggar.

icāk co'k caksă'ñke hite'-u, a great
thief.

ko'-i hite'-u, a big talker, one who
likes to talk, slang-whanger, "ba-
vard."

caknam hite'-u, a beggar, "liking to
ask them."

tsanu'ki ite'-u o'kne, coming on a
horse (D-68).

wic kētsa'k Itē', I lovew hisky (Teet
Verdine).

wic wañ hite'-u (or ite'-u), I like to
walk.

itha'ñ, ita'ñ, where.

ita'ñ mōn, everywhere.

it'ha'ñ ike ok'n, where do you come
from?

it'ha'ñ ti'cta (or di'cta), where do you
go?

na' na'-u ita'ñ na'-i, where did you
put your shoes?

'nt'ha' ike o'k', 'nt'a'-ike o'k'n, where
do you come from?

cu'k-ām-a'ñ ntā'ñ (or ita'ñ), where is
the kitchen?

cul ita'ñ a', where is the dog?

it'hā'ns, itā'ns, itants, cloud, clouded,
cloudy ("nuée"), sky, heaven (cf.
iti); E. D. tāgg, heaven, sky; tagg-
tchy, cloud, stormcloud ("nuée").

ita'ns ha', clear sky, "not clouded."

itā'ns ka'-uc, it'hā'ns ka'-uc (I),
cloud, a flying cloud.

it'hā'ns ka'-u ko'mi, the cloud is
heavy (or thick).

it'hā'ns ka'-u lā'k, the clouds go fast,
the clouds drift rapidly, the fast-
flying clouds.

it'ha'ns utskau'ckit, a cloud is going
over (the sun).

kakau' ita'ns utska'-ucat (or utskau'-
cēt), the clouds cover the sun, the
sun is clouded over.

nē n'itanc'n icāk 'n mōni, the world,
"all people in earth and heaven."

yī'l itā'ns, the day is dark, the day is
cloudy.

iti' (D-113, 114), dark, evening, night
(i'ti, before(?)); E. D. tegg, night;
ett (or possibly ete), darkness.

a itiyī'lc, this month (D-53).

a' iti', to-night, this night.

a-iti-ic hiwa'lecta, I will dream to-
night.

eti' a' o'yu, yesternight I slept here.

eti' mañ, iti mañ, the whole night
through.

iti hi-iwa'lecat, I dreamed last night.

iti' kima't, midnight (I).

iti mā'ñ hihai'xtikyileo, I wept all
night.

iti mā'ñ hiwā'lc tiki'lat (or tik yī'lat),
I dream all night (until daylight).

iti' nak iti', it is very dark.

i'ti te'm, day before yesterday (I).

iti'c ina'ha, dusk, getting dark.

iti'yile i'l, new moon.

itii'yile pe'tst kahiya', itii'yile pe'tst kawia (?), last month.

itii'yile tanu'k, one month (L-39).

itii'yile yi'l, the moon shines.

na'kta iti', it is very dark.

tē'n (I), teⁿ, dusk (*probably* in the evening); Ak. tin, night.

te'ns, tē'nis (D-51), on evenings, evening.

te' wocwo'cin, tēm wocwo'cin, screech owl, "evening screecher."

tin-idl [tin-idle], the moon, "night light" (Ak.).

wi nta'ku(?) a' lāk it'hi, I went out of prison in the evening ("je suis sorti de la prison le soir").

wi te'nis a'la'kin ita'hu, I left the prison in the evening.

yu'kit a'n iti' y'lekit, our house is lighted up at night.

ten ett, the night is dark (E. D.).

tegg idlect hannigg, a month (E. D.).

itol, **itul**, to arrange, prepare, put, place (cf. iwil).

a'n-idsō'n otō'leo 'nkē'tne, I have ready a room for you to stay in (otō'leo probably a mishearing of itō'leo) (D-42).

hitu'lto, I put into.

hukē't haki't u'ts cakito'lcēnct, the mothers put their noses in order (L-38, 39).

ica't itō'le, to prepare, fix (*or* flatten) the head.

kidsonc hi'tutan(?) hedskit, the fire is increasing (perhaps hi'tutan should be hitulnan),

kideo'ñekin hitu'tnā (*for* hitu'ltnā), something for me to put into the fire.

cukitilianā, cukitu'lianā, table, "for arranging things."

ti duimōc itō'le, titū himō'et itō'le, to prepare for burial.

wi himō'c hito'leo, I prepare for burial.

wi itu'l, I put, I place.

wi pam eto'leo (*or* hito'leo), I have beaten and shaped, prepared, fixed, or arranged.

wi ca itu'lo tsanu'k o'ts, I put somebody on a horse.

ya' cu'l ha' a'n ito'leo, ya' cu'l a'n ito'leo, I fix the ears of that dog.

yuki'ti o-ina'ka (h)atitō'le ha'hat, she did not dress like the Indians (D-77).

itol (P).

o'k itō'lēp (A. R.), o'k wito'lep (ok=hok?), at the same time.

i-u(c), angry, wrathful, enraged; pl. he'-u i'-uc.

i'-uc ha'xcin, don't become wrathful!

wi hitēt i'-uc, my father is enraged.

wi hitēt he'-u i'-uc, my fathers are enraged.

iwa'l, shell (when open) (a closed shell=uk).

iwa'lkin, among the shells (D-135).

iwan, to move, to vibrate (cf. wañ).

hatsiwa'ñic(o), I am wriggling.

itsiwan, vertigo, dizziness.

itiwa'nēt, itiwa'nat, a little dizzy.

ne iwa'ñc, earthquake.

wi a'n iwā'nico, I move the ears.

wi tsiwa'ñic(o), I am moving, I am stirring.

iweł, **hiwēv**, to measure.

hiwe'vc tanu'k, one mile (D-138).

ive'vc himato'l (h)atka'ki, four hours ago.

kaka'-u iwe'ucne, clock, "to measure the sun."

kaka'-u iwe'vc, watch.

kaka'-u iwe'vc pā'c, watch cover.

nē i'wevc tanu'k, a mile square, "one land measure."

wi hitēt ha' nē ivē'vcāt, my father has measured his land.

iwe-u, **iweł**, to mock, to imitate.

iwe'v' cakyu'le, portrait, picture, "something drawn like" (I, D).

kakau' iwe'ucne, a clock, "to mock the sun" (this may not have been the exact word employed but, if not, it was nearly the same).

na iwe'-uckinto, I am mocking you, I am going to make fun of you (A. R.).

wic iwe'-uco, I mock (D).

iwil, to put in order (perhaps the plural of itol).

ahena'ka u'ts cakiwi'lēnst, they put their noses in order in the same way (L-39).

itii'yile tanu'k cakiwi'lēnst, they arranged one month (L-40).

iyē' (D-72), **iyi, heyi, he-e, hehe**, to rise, to grow, more, also sometimes equivalent to the comparative ending -er.

he-e'ckit mōn, every morning (I).

he-e'cta, morning ("le grand matin"), dawn.

hiye'kiti (L-13; D-29, 30), heyi'kiti (perhaps originally he-yu'kiti or heyi-yu'kiti), Eastern Atakapa (possibly including the Opelousa).

hi'yikpu, hi'yikpām, to jump, "to rise and jump" (cf. pux).

hiyita'nto, I stand.

hiyita'to, I will stand.

itse hehe', top of the head.

iyē' hidso' it, he is smaller.

kakhau' ewat, the sun rises.

kakhau' hiye'kiti, at the rising sun.

kakau' iya'-uts, sunrise (I).

kakau' iye'tskat, the sun rose.

kakau' iye'tskit, the sun rises.

kakau' iye'tsnē ū't, toward sunrise (iyi+its) (D-31).

kima'tkin ko'nyia'-u, I lift (a stick) by the middle part.

ku'ts oki'-ya'-u, a red flag.

mōn hiyitsōt, many are standing.

ne'e na tanu'k ko' iya'-u, you lift a stick at one end.

cokiya'-i, high, ahead of them (L-11).

tsanu'k la'-ak i'ti tsāt cu'lut iye' lāk, the horse is going on ahead of the dog.

tsanu'k cu'l o't iye' lāk patna'-u, the horse runs swifter than the dog.

tsanu'ke me'ts i'ti cu'lut iye' mets, the horse is taller than the dog.

tsanu'k(c) cu'l o't iye' mēts, the horse is taller than the dog.

tu'l ta'yut (or ta'-i o't) iye' ka'e, the lake is deeper than the river.

tul te'-u iye' edso'', a smaller lake than End Lake.

tu'ts tanu'kip, (I stand) on one leg.

wi iya'wo, I hoist.

wi iyi, I get up, I rise.

ya'hidso' hiye' ta'', ya'hidso' yiye' ta'', he becomes smaller than the other.

ya' ki'e cokei'u tane'-uca'k iya'-i, this woman is the stingiest of all.

ya' tsi'k o't cakiye' lāk, he is the stronger of the two.

ya' yu'ds iye' ta'', he outgrows the other.

yuki't iyi' ya' puhitsē'ctsēl, we rose and jumped over.

ka, to make, to do (D-85).

hiku' hika', I make soup.

hiku' ti'k ika ko, I want to go to make some soup ("je voudrais aller faire du bouillon") (ti'k ika, "to go to make" ("aller pour faire")).

hiku' (ti-u) icka ko', we want to make soup.

hiku' wi nuk tik i'ka ko', I want to go to make soup myself.

imō'c mak mā'ñ ka', (they) made a long grave mound (D-139).

inlo'hi (or nlo'-i (L)), coka'kinto, I help you working.

inlo'hi (or nlo'-i) coka'kinto, I help you work.

iya'nēk mōn 'nka'nē, that is all for you to do (D-60).

ka'-at, he had done (D-119).

ka'-ico ca'kko'me ka'-u o'kotka-uc, I mend a shirt.

kanē', what has to be made.

kapi' ka'n, to make coffee.

ka'-ulat, they did.

ka'-ulēn, when they became (D-112.)

kideo'nc npu'nsēn la'-u ka', blowing the fire starts it.

ko'meka'-u, I make somebody hang up; pl. of obj. ca'kko'me ka'-u.

kul ka', kul ka'n, already made.

ku'tsnān ka, making a knife.

kuyak'ho' caka'tsēl, we made sausages.

lakla'ke ko'pik ka, made of silver (D-133, 134).

lu' itka a'mene, a pottery cup.

mi'lc kco' yi'l māñ coka'xko, though he is blind he works all day; 3d person -kit.

ne'e āñ hika, I make soap ("stick-grease").

nec āñ hikata, I am going to make soap.

ne'e coxkita'-une ka'-u, I erect a scaffold.

nka'kit, you are doing.

nua'jū ka', coxka' cakwa'c, I command you to do this.

nu'l ka'tin, laying (a foundation) and making (D-136).

o'ki ka'n (I), o'ki ka, canvas ("toile"), "made of cloth."
 pu'm ka'-ulat, they held (*or* made) a dance (D-141).
 pu'ns'n ka'-u, I make somebody blow (L).
 ca cok'he'e hiwe'-u ka'-ulën, when someone became very sick.
 caka', she made them (D-78).
 caku'a' cuka', co'ka' cakwa'e, I command them to do this.
 coka' hiwe'-u, doing much work, industrious (D-75).
 cok'hats-e'e caka', to bewitch, "to do bad things to them."
 cok 'nka' a, what is the matter with you?
 co'k wanka na'xn, *or* co'k wañ ka na'xn, what are you doing?
 cok wacwaciñ ku'tan a'-ulat, things they did long ago (D-85).
 co'xkai hiwe'-u, coka' hiwe'n (A. R.) industrious, "doing much," "working much."
 co'xka'k lo'-ico icäk, I help somebody working.
 co'xk hatka'xk, dress (D-128).
 cuxka' atse-e'e, they are all bad, "doing things bad."
 cuxka'xkinto, I am going to work.
 cuxka'xho, I work.
 to'l kã, well done (*from* to'l kav?).
 to'l-n ka'-u, I make good (*or* well).
 tu'ik ka', made of cane (D-128).
 tu'l ka'kit, he lives well (*or* with comfort), "he does well."
 wa'-aju ka', co'xka' ha'wac, I command him to do this.
 wi ko'mok ka'-u, I make a basket (D); pl., caka'-u.
 wi na'-u hika', I make shoes, I am a shoemaker.
 wi co' pã'kc hika', I have palpitation of the heart.
 wi cukwa'k ka', I make bread.
 wi tsañc ka'-u, I make him push.
 wi tso'-ots (h)a'tkane(?), I mill cornmeal into flour, it is to make cornmeal.
 wi teyo' cukite-uka'ne o'ts ne'-u, I put the box on the chair.
 wi to'lka-u, I cure.
 wi'c hehatka'-u, I hurt myself.
 wic ika'o, I have done it(?).

wic ka'-o, wi ka'-u, I do something.
 ka, that which.
 nakit tsanu'k cakwinëtëm nak caka'x-lecat ka', did you find your horses which you lost? (D-58).
 ka,
 ha'tkanän, pillow, cushion (probably contains instrumental suffix-nã and reflexive prefix hat-; cf. ke, to sit).
 ha'tkanän ka'-uc, (h)atkané ka'-ucene, pillowcase.
 kahiya',
 itiyilc petst kahiya (*or* kawia (L) (see kaki and ka)), last month.
 wi coko'n nima'-ul kahiyät tik'hu', I went to the place where they had killed an ox (kahiyät, place).
 ka'-i, then (D-122).
 ka-i(P) (perhaps from ka, to make).
 ka'-ico o'kotka-uc, I mend a shirt.
 kaihi, kai-i,
 hatkai'hiene, suspenders (D and A. R.); hook and eye ("crochets") (L).
 na'-u koko'p katka'yicene, garter.
 til atkai-icene, belt, strap for girding oneself.
 kãk, crow, *and* raven; E. D., kahagg.
 kak, forest, woods; E. D. kagg, wood, tree ("bois").
 kak hidsom, woody island (if small) ("île de bois").
 kakin ti'ta, I go to the woods.
 ka'kip, in the woods.
 ka'kip hiye'n, ka'kip iye'n, ka'kip hi'yen (I), opossum, "wood rat," "hog in the woods"; E. D., kagwan [caghùann] (C), kaghikann [caghicann] (P).
 kako'k, ka'kok, fence ("barrière").
 ka'kok a'nak, fence gate.
 kako'k tîm, yard, court, garden, "picket-fence."
 nec-tame ka'kok, rail fence.
 cu'l puxini'kat kako'ki(n), the dog jumped through the fence.
 cu'l puxitsé'cèt kako'k, the dog jumped over the fence.
 te'xik-kako'k tîmkin, rose "flower in the garden."
 kãkau' (A. R.), kau'kau (I), kaukau' (I, L-19, D-30, 107), water, rain; E. D. kaukau [kãkaou] (C), rain, brook; E. D. ak, water (cf. ak, liquid); Ak.

kakō [cacaux], water, koko [co-
cau], sea.

aktsa'-u kaukau', clear water.

Anacoco prairie (name perhaps con-
tains kaukau).

ayi'l kaukau'kit hē'yilāke, it is now
raining (*or* misting) and I am
tired of it ("aujourd'hui ça bru-
masse, je n'aime pas cela" *or* "je
suis lasse de cela").

himi'c kau'kau, give me water!

hiwe'-uka kaukau'kit, hiwe'-u kau-
kau'kit, it rains hard.

Jack kaukau' o'k ā'mkit, Jack kau-
kau' o'k ā'm'ne, Jack comes here
for drinking water.

ka'n hēmi'ci kau'kau, you should
give me water (kañ="devrais").

kaukau' a'knāk, kaukau' tsāt, run-
ning water.

kau'kau aktsa'-u, aktsa'-uc kau'kau,
the water is cold, clear, trans-
parent ("l'eau est froide"), the
water is settled.

kaukau' ā'mne, drinking water.

kaukau' ā'mto, I am going to drink
water.

kau'kau ēñ, e'ñc kaukau', greasy
water.

kau'kau ēñct, kaukau' ēñc, the water
is greasy.

kau'kau ha^a, there is no water.

kaukau' hatpa'u, the water eddies.

kaukau' hi, kau'kau he', salt water,
"bitter water."

kaukau' hika'-u, I am thirsty.

kaukau' hika'-u ha', I am not thirsty.

kaukau' hiki'kene, gutter, ditch,
("conduit d'eau"), to irrigate.

kau'kau hima', eau de cologne,
"fragrant water."

kaukau' hu'i, under the water (I).

kau'kau iki'k, iki'k kau'kau, dripping
water, leaking water.

kau'kau iki'kit, water is dripping.

kaukau' iki'knā, eaves, "for the
water drippings."

kau'kau kā'c, the water is high and
deep, high water, high tide.

kaukau' kā'c ici'xkinto, I cross the
high water.

kaukau'ke, it is raining (probably
should be kaukau'ket).

kaukau'kin, in the water, into the
water (D-147).

kaukau'kit, it rains.

kaukau' kombnst [caùcaù combnst],
the rain is heavy (E. D.).

kaukau' ko'mi, the rain is heavy.

kaukau' ku'ts, red water, red wine,
claret.

kaukau' ku'ts a'mka-u, wine drunk.
kau'kau makau', the water falls (over
a dam, etc.).

kau'kau mēl, the water is black.

kau'kau mē'let, kaukau' mē'lc, the
water is blackened.

kau'kau nāl, the water is shallow
("basse").

kaukau' na'l ici'ho, I cross the low
water.

kaukau' na pi'xka, are you thirsty?
kau'kau na'-uthe (*or* na'-u'ne), rain-
water tub, "to keep water in."

kau'kau nēp, the water is low.

kau'kau nke'a, you have water (to
drink).

kaukau' o'npats, kau'kau onpa'ts,
"sour water," vinegar, root beer.

kaukau' o'ts, on the water (I).

kau'kau otse', water snake (I).

kau'kau o'tsep, the water is high and
deep.

kaukau' tsād, the water runs.

kau'kau tsā'ktsit, the water is falling,
the water is getting low, or dried
up ("l'eau baisse").

kau'kau tsa'xkit, kau'kau tsa'kit
(*ibid.*).

kaukau' ta'-u ini'xkit, the water
comes in.

kaukau' ta-ulo'kit, the water boils
standing.

kaukau' tehu'p, a well.

kau'kau tlo'ke, the water is muddy
("brouillée"), muddy water.

kaukau' tlo'ke u'c, the water is too
dirty.

kaukau' u'c tsā't, the water is
running.

kaukau' u'c tlo'ke, the water is
muddy ("brouillée").

kokan, a kokan, the ocean (A. R.).

na tik tāt kaukau'kin, you go and
stand in the water! *or* you are
standing in the water.

nāl kaukau', shallow water.

nēp kaukau', low water.

ne'e kaukau' otse' po'le-wa'nkit,
wood floats in the water (I).

pem kaukau' hu'i ko'hitsat, a gun
sinks in the water (I).

ciko'm kaukau' cokmi'co, I give the
cattle to drink.

cict kaukau' ha'n, the pitcher is
empty of water.

cict kaukau' pu'k, the pitcher is full
of water.

cūl kau'kau ā'mēt, a dog lapped
water.

ta'-u-iki'kit kau'kau, water dripping,
the water is standing and dripping.

tempst kaukauheu [tempst caucau-
heu], the spring is rainy (E. D.).

tī'k kaukau'kin po'le-wa'nkit, an
arrow floats in the water (I).

ti-u kaukau'kit, it rains hard.

tī'uxts kaukau'kit, it drizzles, it
rains gently.

tu' kaukau' hu'i ko'hits, the boat
sinks to the bottom.

wai' kaukau' hu'i ko'hitsat, a stone
sinks in the water (I).

wi a' kaukau'kin, my house is in
the water.

wi kau'kau ha' (D), wi kau'kau
ihā'e, I got no water.

wic kaukau' e'nc, I grease the water.

wic kaukau' me'lc, I blacken the water.

wic kaukau' me'lekinto, I will
blacken the water.

yuki't kaukau'ki^a tso'-onsēl (or tso'-
ontsēl), we stand in the water.

kā'khau (A. R.), **ka'kau**, **kakau'**
(D-31), **kaukau'** (L-13), **koka'-u**,
sun; E. D. naggi; Ak. ic [iche].

ka'kau hidso'm, star, "little sun"
(I); E. D. ic [ish].

kakau' hidso'm he'-u cak'hu'o, I see
many stars.

kakau' ilu', the sun is hot.

kakau' itsi'(k) iwāt, the sun rises.

kakau' itsi'xnē ō'l, the sun is on the
point of culminating, the sun will
soon culminate.

kakau' itsi'xt, it is noon, it is midday
("il est midi").

kakau' ita'ns utska'-ucat, kakau'
ita'ns utskau'cēt, the sun is clouded
over, clouds cover the sun.

kakau' iwe'-ucne, a clock, "to mock
the sun" (this may not be the
exact word used but it is very
near it).

kakau' iwe'vc, watch (L-13).

kakau' iwe'vc pā'c, cover of watch.

kakau' iya'-uts, sunrise.

kakau' iye'tskat, the sun rose.

kakau' iyē'tskit, the sun rises.

kakau' ko'hets, sunset, "the sun is
going down."

kakau' kō'tskitn, kakau' ko'hitskin,
after sundown.

kokau' yī'l, the sun shines.

kaki (cf. ka and kahiya).

hina'ka ilu' woepe' la't atka'ki, about
thirty years ago (D-96).

(h)i-u'xts atka'ki, ever since I knew
her (D-74).

ilu' himato'l (h)atkaki, four years ago
(used of years, days, and hours).

ilu' woepe' ha'l imato'l (h)atka'ki,
fourteen years ago (D-87).

ive'vc himato'l (h)atkaki, four years
ago.

ka'-u atka'ki, since his death
(D-123).

kāl, cane mats ("tapis de canne") (?).

kalla [calla], new (E. D.) (cf. il).

Kalna'-u, name of an Atakapa man;
(na'-u, bristle, hair).

kam [cam], fire (the Hiyekiti or East-
ern Atakapa (and perhaps Ope-
lousa) equivalent for kidso'ne).

kam hamic [cam hamish], give me
fire! (E. D.).

kam, to scratch.

hatka'mcat, I scratched myself.

cī'won ha ka'mcēt, the cat scratched
him.

cī'won hikā'mcēt, the cat scratched
me.

cī'won icka'mcēt (also iccak'ka'm-
cēt(?)), the cat scratched us.

cī'won nakka'mcāt (also nakcak'-
ka'mcāt), the cat scratched us.

cī'won 'nka'mcēt, the cat scratched
you (sing.).

cī'won cak'ka'mcēt, the cat scratched
them.

wī'c kā'mco, I scrape (with knife,
etc.).

yuki't to okatka'mckitnto, we scratch
each other.

kam, to stand out, to protrude.
 ha'l kamka'm, "standing out from back," dorsal fin(s) (I).
 i'tsk kamka'm, breast fin(s), "standing out from breast" (I).
 ko'm kamka'm, "standing out from belly," central fin(s) (I).
 ne'c-teka'mc kamka'mc, the limbs stand out from (the tree).
 ne'c-wi'l ka'mkame, the roots stand out from (the tree).
 no'k ha'l, te'-u kamka'm, tail fin(s) (I).
 no'k kam, noka'm, shark, "fin stands out"; no'k kamka'm, fins.
kams [cams], Akokisa word for the genital organs (cf. toto'c).
 jakoms [jacoms], the Akokisa word for the testicles, probably compounded of ca, "person," which designates most often a masculine person, and kams, "genital organs."
kamtsi'c, a fly said to eat mosquitoes, probably the dragon fly.
kan, to sound, to roar.
 ka'nkit, it is sounding or it roars.
 pē'l kankit lo'ñloñc, pēl lo'ñloñc ka'nkit, it thunders at a distance.
 co'k ka'nkit, something is roaring.
kañ, should, ought ("devrais") (?).
 ka'ñ hemi'ci kau'kau, you should give me water.
kañ [kang], wind, air (E. D.).
 kañ tsamps [kang tsamps], the air is cold or chilly, the wind is cold (E. D.).
ka'ñcinkc (I), **kan ci'nkc**, or **ga'ñ ci'nkc**, live oak.
 ka'ñcinkc nec, live oak tree.
ka'ntsa'-u, hoe.
kap,
 kapkapst, thunder (E. D.).
 kapkapst maghasu (E. D.), "the thunder is loud or strong."
kapi', coffee.
 kapi' ha'n, there is no coffee.
 kapi' itsa'-i, to parch coffee ("griller du café").
 kapi' itsa'-ine, parching pan for coffee.
 kapi' ka'n, to make coffee.
 kapi' li'li, to grind coffee.

kapi' liliñ, coffee mill ("moulin de café").
 kapi' ôts, coffee grains.
 kapi' yā'mc(o), to pick up coffee grains.
kapō', cup.
 kapo' a'menēn, a cup for drinking.
kac, high water, deep.
 Jean Ka'ca, (perhaps contains this stem), the name of an Atakapa who formerly lived near Westlake sawmill.
 kaukau' kă'c, the water is high and deep, high water or high tide.
 kaukau' ka'c ici'xkinto, I am going to cross at high water.
 kaukau' ka'cik, high water (D-107).
 kaukau' ka'ckin, in the rising water (A.R.), in a swelling of the sea (D-30).
 tu'l ka'c, a deep lake.
 tu'l ka'ckit, tu'l kacet (I), it is flood tide.
 tu'l ta'yut (or ta'-i o't) iye' ka'c, the lake is deeper than the river.
kats,
 ka'tskats, polished, smooth, sleek.
 na'-u katska'ts, slippers.
 ne'c katska'tsiene, plane ("rabot").
 ne'c ke'-ukatskatsiento, I plane off while sitting.
kats,
 al kats, scab (on a sore).
kă'tse (D.), **katsal** (A. R.), ugly; pl. katskă'tse.
 ki'ka kă'tse! how ugly he is! ("comme il est vilain!").
kāt (I, D-144), mouth, and jaw; E. D. katt, kat; Ak. kat [cat] (cf. añ).
 a'kat, a'ñkat, door, "house mouth."
 a'kat mōk, window, "short door" (I); pl. a'ñkat mokmok.
 a'ñkat mo'k pa'hico, I close the window.
 a'ñkat mo'k cakpa'xnico, I close the windows.
 a'ñkat mo'k utsu'tska, pointed windows.
 a'ñkat mo'kin na'yu (or ne'-u), I put them in the window.
 a'nka't pa'-ic, an open door (D-123).
 a'a'katpa'as, window, "house mouth that shuts."

ka't hatsā'kco, I gargle, "I wash the mouth."
 kat'hō'pe, kat'hō'pe (L-8), pond lily, "hollow mouth."
 ka't kec ō, rope of horsehair used in bridles ("cabresse").
 ka't na'-u, katna'-u (L-24), beard, moustache, "mouth wool."
 kat na'-u hatlā'enā (I), katnau' hatlā'ene, razor, "beard shaver."
 kato', lip, "mouth edge"; E. D. kathoo.
 kato' ko'tsk, a person with a harelip "cut lip" (I).
 ka'tpic, crooked mouth ("qui a la bouche tournée en travers").
 kat-tu'ts, a kiss, "a mouth suck."
 ka't u'ts, bill of bird (I).
 ko'dsnān kat kec, kat ke'c, bridle, "iron put in mouth."
 pēm katsi'k, pēm ka't tsik, a double-barreled gun, "a gun with two mouths."
 tsī't katke'mic, give me a chew of tobacco! ("donne un chew tobacco!").
 wi kato' nē, my lower lip, my under lip.
 wi kato' o'dsi, my upper lip.
 wic ka't-tō'ts(o), I kiss, "I mouth suck."
ka'tkoc, eagle; E. D. **katkoc** [catcosh] (P), **katkuc** [catcuc] (C) (cf. kûts, to cut off—G).
 Ka'tkac-yo'k ta'-i, Calcasieu River (I).
 Ka'tkociok, name of a chief from whom Calcasieu River received its name, sig. "Crying-eagle."
 Lo Lacasine was his grandfather or great grandfather. (See yok.)
 ka'tkoc ko'-ikit, the eagle is screaming (I).
katpa'k, trout; (pl.) **katpa'** (D-50) (kat, mouth (?)).
katt, mountain (E. D.).
ka-u, to die, when dead (L-25, 32; D-54, 131, 138), death (D-123), the dead (D-126); E. D. **kaaou** [kaaou], hāu, death (?).
 hika'-u, I die.
 ikunyu'ds ka'-u, corpse of a boy (I).
 icāk ka'-u, a dead man; pl. **icāk capi'xk**, **icāk capi'xt** (I), **icāk**

capix, "the dead" ("les morts"), an archaic term for the white people.
 i'cak ku'tan ka'-u, a man a long time dead.
 itiyi'lc pe'tst kahiya', itiyi'lc pe'tst kawia, last month.
 ka'-u hā'xe ta'n, before he died (D-106).
 ka'-u-ha'nēt, she came near dying.
 kaukau' hika'-u, I am thirsty, "I die of thirst," "I am near dying."
 kaukau' hika'-u ha, I am not thirsty.
 ka'-ukin, after he died (D-100), after death (D-118, 120).
 ka'-u ne'c caḡkita'-une, scaffold for the dead (I).
 ka'wat, she died, he died (D-87, 88, 91, 96, 105).
 ka'wēt, he is dead, he died ("il est mort") (D-54).
 ki'c ikunyu'ds ka'-u, the corpse of a girl (I).
 ki'c ka'-u, a dead woman (I).
 kitsāk ka'-u, inebriated, "whisky dead" (D-79).
 ku'cme'l 'n cako o'kēt, there are a negro and a white man coming (given by Teet Verdine).
 'nka'-utikit, you are going to die ("tu vas mourir").
 nūn-u'cip coko'-i (or co'xko-i) kitsāk ā'm-ka'wēt, the village judge was dead drunk.
 ōlhika'-u, I am hungry, "I die of hunger."
 ōlhika'-u ha', I am not hungry.
 caka'u, dead and brought to life again ("mort et ressuscité").
 caka'-u ko'-i u'xts, those who know how to speak the language of the dead, or the language of the whites.
 coxko'-i wa'ci ka'wēt, the old chief died.
 wi hika'wēt, I am drunk; *also* I was dead.
 wi ka'-u, I am dead.
 wi no'mc kawe't, my child is dead.
ka-u, to cover, to put into.
 ēñ ka'-une ci'xt, grease jar.
 ha'tkanān ka'-uc, (h) atkanē' ka'-ucne, pillowcase.

hatutska'-ucne, veil over the face at birth, caul.

it'hā'ns utskau'ekit, a cloud is going over (the sun).

it utska'-uc, face covering (D-120).

it utska'-uculat, they covered his face (D-120).

kakau' ita'ns utska'-ucat, kakau' ita'ns utskau'cēt, the sun is clouded over, a cloud is going over the sun.

ka'-unen, ka'-unān, ka'-une, sack, bag, sheath, case.

kelakwa'ts ka'-uc, stopper of bottle, cork of bottle.

kelakwa'ts ka'-uc maka'wēt, the cork has fallen down.

nē-cie ka'-une, salt-cellar, "to put salt in."

okotka'-uc, shirt.

okotka'-uc (i)nte' tsūxl (or tsūl), shirt collar.

okotka'-uc māñ ko'm-tat, an overcoat hung up, an overcoat hanging up (lit. standing erect).

te'yux kolilawinā (or kololaka'-unā), match box.

tik-cakxa'-une, quiver (D-131).

oko'tka-uc māñ nō'k, coat sleeve.

wi' okotka'-uc māñ ko'mna-u, I hang up an overcoat; pl. of obj. cak'komna'-u.

ka-u, to fly.

he'-u caku'c ka'-u ti'utit, many birds fly.

itsktētāt ka'-utskit, the meadow-lark is flying (I).

it'hā'ns ka'-u ko'mi, the cloud is heavy or "the flying cloud is heavy."

it'hā'ns ka'-u lā'k, the clouds go by fast, the fast flying clouds.

itā'ns-ka'-uc, it'hāns ka'-uc (I), having flying clouds.

ka'-uts, to fly.

ka'-utskit, it is flying.

noka-une', wing (of bird), "arm for flying."

caku'c ka'-u-tsa't, the bird flies, "the bird goes flying."

cukco'c a' o'tse ka'-uts, the bird flies over the house.

ka-u, to awake.

hika'-untēt yī'l tu'tan, I awoke in the morning ("je me réveillai le matin").

ka-u, to prick.

tolho'peik hiatka'-ucat, tolho'pe ikika'wet, I ran a needle into my skin.

tolo'peik hatka'-uco, tolo'pe itkatka'-wico, I pricked myself with a needle.

wic hehatka'-u, I pricked myself.

ka-u(c), to comb.

hatka'-ucnā, for combing (oneself or others).

ka-ucnā, ka'-ucne, (I) comb.

wihatka'uco, I comb myself (icāt, head, may be supplied).

wi no'mc ka'-uco, I combed my child.

wi ka'-ucne pa'l'u, I break a comb.

wi ka'-ucne pa'lpa'l'u, I break a comb in different places.

ka'-uc, **ka'vc**, handle ("manche").

ka-ūc,

hika'-uckin, on getting through (speaking) (D-143).

ke, to sit (always with affixes, and anim. and inanim.); pl. nul.

a'tnaxka māñ ket 'nu'xts a, how long can you stay? (D-44).

eiku'n ke'-uhatla'ento, I am just shaving myself seated (I).

eiku'n (or eku'n) ke-ucukia'kinto, I begin eating sitting.

icak ke'-uwa'lento, I fan a man who is sitting.

icāk tanu'k ke-ula'ento, I shave another seated.

icāk tu'kēt, a man in a boat seated.

ieka', we sit (according to Teet Verdine).

John ha' kăn kēt, John remains at home.

kā'-ānto, kā'nto, kēt'nto, I am seated.

ka'hune, a seat.

kece'c ke'-ucakwa'lento, I fan many girls sitting.

kēt, seated ("assis").

kēt hia'uc hu'nā, I have no time to see him as I sit.

kēt'ne, to remain (D-110).

ke-u, when sitting.

ke'-uhatua'lento, I sit fanning myself.

ke'-ukā'mekintu, I am seated padding.

ke'-uki'nckkinto, I will sit sawing wood by hand.

ke'-uko'-ikinto, I speak sitting.
 ke-uko'tskinto, I cut into while sitting.
 ke'-upi'cinto, I twist, I contort as I sit.
 ke'-upickinto, I sit twisting it (?).
 ke'-ucakiä'mkinto, I sit telling lies, I lie.
 ke'-ucokcaksä'ñcto, I sit stealing, I steal.
 ke-u (or ge-u) cukia'kinto, I am going to eat sitting.
 ke'-ucuxkinto na'ke ke-uciu'lkinto, I smoke while writing.
 ke-utsipa'xkinto, I glue something while sitting ("coller").
 ke'-uyi'nts, I wrap up as I sit (ke'-uyü'lexu'kinto, I am drawing a design seated).
 kie kunyu'ts ke'-uwa'lento, I fan a girl sitting.
 ko'-i hatwicka'x kēt, ko'-i hatwicka'xe kēt, a person that forgets he sits down from his talking, i. e., a person who talks too much.
 ne'c hidso'm ke'-ucaku'dskit, I whittle on many sticks.
 ne'c hidso'n ke'-uku'tskit (or ke'-u ku' dskit), I whittle off from a stick.
 ne'c ke'-ukatskatsiento, I plane off while sitting.
 'nkē'tne, you stay in (D-42).
 nu'l kēt, settled (D).
 nū'n kē't'ntat, he lived in a village, she (do.) (D-74, 94).
 nu'nkin kē't'nto, I live in a village.
 okotka'-uc ke'-upa'tsnto, I sit washing a shirt.
 otse' hateimä'lkēt, a snake sitting coiled up.
 pāk ne'p kēt, footprint, track (man or animal) ("piste").
 coki'c ke-uhē'tskit, coki'c he'tskit, the plant grows ("la plante grandit").
 coku'le ke-uhu'nto, I read a book sitting, I sit looking at a book.
 cukiō'le-hatke', pantaloons (D-65).
 cukite'-u kahunän kǎ'nto, I am sitting down in a chair.
 cukite'-u-ka'hune, chair.
 cukite'-u kahune' kǎ'-ānto, I sit in a chair.

cukite'-u ka'-une kēt'n, I sit down in a chair (L) (?).
 cukite'-uka'wine hatwilwi'lenä, rocking chair.
 tē'xlk kēt, bud opened out into a flower (?), "bud sitting."
 ti'uxts kēt ia'-uc, I can not keep still, I am restless.
 wi ke'-u-hoka'kinto, I am weaving sitting (I).
 wi ke'-uokcoka'kinto, I sit weaving many things.
 wi ke'-ucaksipa'xkinto, I glue pl. objs. as I sit.
 wi' ke'-ucokiulento (D), wi'c ke'-ucokiulento, I am going to work sitting.
 wi ke'-ucukiū'lkinto, I am writing seated.
 wi ke'-ucukei'kinto, I am sitting sewing (I).
 wi ke'-ucukcokci'kinto, I sew many things.
 wi ke'-utsipaxkinto, I am gluing as I sit (I).
 wi nuk kē'to, I stay by myself.
 wi nuk ketu'xtsēl, we stay by ourselves.
 wi nū' u'ekin ke'ta, I stay in New Orleans ("Big Town").
 wi okotka'-uc ke'-upa'tsnto, I sit washing a shirt (I).
 wi'c ke hia'mkin Jack maka'wēt, while I was drinking Jack fell down.
 wi coku'le ke'-uhu'nto, I read a book, "I a book sit look at" (I).
 wi coku'le he'-u ke'-uhu'nto, I read many books.
 wi ti'uxts kē't'nto, or wi atela'ñc kē't'nto, I sit still, I am quiet.
 wi yi'lēn ake'ta, I am going to stay to-morrow.
 wic ke'-ucakiu'lkinto, I am writing while seated (I).
 wic ke'-ucukia'kinto, I am going to eat (I).
 wic ke'-utluxkeo ya' cokiūlco, I smoke while sitting writing.
 wic ca' ot ke'-ucakiu'lkinto, I write for somebody.
 ya' hatpe'-kēt, I am sitting here prepared (or ready).

ya pe'ket, ya pel ket, that one sitting far off.

ya' pēl kēt, ya' pe'kēt, that one (further off), that one far sitting. ya'ñ kē'tntat, she lived there (D-72). yots kānto, to squat.

yuki'ti nu'nkin kē't'ntat, she lived in the Indian village (D-71).

kē, ke, to have, to possess, to own; E. D. ka or ko(?), ke.

ha'ke, he has, he possesses.

ha ku'tsnān ke', he has a knife.

hi'ke, hie', I have, I possess.

icāk a'ñ he'-u kē, men having many houses.

icāk a'ñ kēt (or ke), a man having a house, or a man in the house.

icāk hila'-i ke', icāk hila'-ige, a married man, "a man having a wife."

icak hila'-i tsik ke'-ēn hatse'-ec, when a man had two wives it was bad (L-17).

i'cak hila'-i tanu'k ke'at, a man had only one wife (L-16).

icāk hiwe'-u kē, a man having power. i'cāk coxkē, a rich man, "a man having things."

ica't to'l kē, having a good head ("bonne tête ayant").

kau'kau nke'a, you have water to drink.

ke'at, he had (D-55, 80, 97, 99).

ke'ne, having (D-63).

ki'c no'me ke'at i'ti ilu', this woman had a child last year.

kic cukutkē, women's dress, gown (I).

ki'wilc kē, a slave, "he has a master."

koyi'u hiwe'-u ke'at, he had a bad cold.

kutsnā'n hie' (or hikē), I have a knife (past, hie'at; fut. sing., hie'tikit).

ku'tsnā(n) nke'a (or nakē'a), you (pl.) have a knife.

ha ku'tsnān ke' (or kē), he has a knife.

ku'tsnā(n) icke' (or ickē'), we have a knife.

ku'tsnā(n) ke'a (or kē'a), they have a knife.

lakla'xc hatna' nke' a, how much money have you?

na e'ñke, you have a name.

na'ke, you have, you possess.

nec āñ hie, I have soap.

cake'at (for cak'ke'at), they (or he) had them (L-10, D-137).

cakio'l cuckoke', cakio'l-cuk'hatke', ca'kiol cuko'ke (I), pants, "male dress."

Canai'ke (abbr. from Cuknai'ke), the name of an Atakapa man and signifying "having ducks."

co'k nke'a na komho'peki, what have you in your pocket?

cok'hēc oktanu'k coka'-at, she had the same disease (D-92).

cokiu'lc hie'-at ayi'l, I have received a letter this day.

cocto'l he'-u wic ke', I have much luck.

cocto'l ickē'tne, we have luck (D-52).

cukutke', cukotke', cuka'tke, cux'-hatke', coxk-hatkaxk, female dress or robe, "something she has."

tu' hōpke', the boat is leaking, "the boat has a hole."

tu' ci'l ok'hia' kē, the schooner has a sail.

wo'c ha'tke, wo'c atke', finger ring, "having on one's finger."

wo'c ke, finger ring (D-127).

ya' ki'c ts'ikxo' ke'at (or cakke'at), this woman had twins.

ya' cu'l ha'kit kiñ, that dog is theirs.

ya' cu'l ha'kit kiñat, that dog was theirs.

ya' cu'l ha'kit kiñtikit, that dog will be theirs.

ya' cu'l ha'kit cakiñ, these dogs are theirs.

ya' cu'l na' ki'ñ, that dog is yours; pl. of obj. yuki't cakiñ (L).

ya' cu'l wi' ki'ñ, that dog belongs to me, that dog is mine.

ya' cu'l wi' caki'ñ, these dogs belong to me, these dogs are mine.

yuk'h'iti mon coxki'ti cake'at, the Indians had many chiefs.

wen khallap-hake [uēn-khallap hac-quē], I would have a horse ("j'aurais") (E. D.).

wen komb (uēn comb), I have a horse (E. D.).
 wen komb-hake' (uēn comb hacqué), I had a horse (E. D.).
-ke, ki, in, to put in, at.
 akipa'-ike icak, a southern man, "a man in the south."
 haco kotke' ho'p paiha'l, his pants have holes in them behind ("les pantalons sont fendus par derrière").
 ha'tke, a ring, "what is put on" (I).
 hiki'ke icak, a western man, "a man in the west."
 ho'lcike icak, a northern man, "a man in the north."
 hu'i hatke', petticoat.
 icak añ ket (or ke), man in the house, or man having a house.
 kat ke'c, bridle (I).
 ka't kec ō, a rope of horsehair made into a bridle ("cabresse").
 kaukau'kin, in the water.
 ki'c cukukē', ki'c cuka'tke, a woman's dress.
 ko'dsnān ka ke'c, a bridle, "iron put in mouth."
 lo'xki, in the prairie.
 neckin, in the woods.
 cakiōl-hu'i hatke', drawers.
 cakiu'lc kē'co, I put a letter in, I post a letter; pl. of obj. cakkēco.
 cukukē', cuka'tke, cu'k hatke' (I), dress, robe.
 ta'-i he'tsike, from the Mississippi River.
 to'like icak, an eastern man, "a man from the east."
 wi kom-ho'pekin (h)atkē'co, I put in my pocket.
 wo'c ke', wo'c ha'tke, finger ring, "on finger," or "finger in" (I).
kēlakua'ts, kēlokwa'ts, kēlakwa'ts, bottle.
 kēlakua'ts ho'pe, the bottle is hollow.
 kēlakwa'ts ka'-uc, cork of a bottle.
 kēlakwa'ts ka'-uc maka'wēt, the cork has fallen down.
 kēlokwa'ts tsō't, many bottles stand.
 kēlokwa'ts tāt, a bottle standing.
kem, kām, to row, to paddle.
 haki't nakē'mc ko, they would wish to row ("ils voudraient ramer").

hike'mc ko, I would wish to row ("je voudrais ramer").
 kē'mc hi-a'-ucēn ika'-uts'n, if I had not known how to row he would have drowned.
 ke'-u kāmckintu, I am paddling (or rowing) seated.
 nke'mc ko, you would wish to row ("tu voudrais ramer").
 tu' kē'mene (L), tu'-kē'mc (D-47). rowboat.
 yuki't ickē'mc ko, we would wish to row ("nous voudrions ramer").
kec, hair ("cheveux"), Ak. equivalent of tēc (q. v.).
kets, to break (E. D.) (cf. kûts).
kets (or **kots**),
 icāk wōc ke'tsti, a left-handed man.
 ke'tsti, ka'tsti, left (hand).
 no'k ko'tsti, left arm (I).
 no'k cuk ko'tsti, left elbow (I).
 wo'c ke'ts, the left hand.
kets, kōts, lame.
 icāk tu'ts tanu'k ke'tsēm (or kē'tsep) man lame in one leg.
 icāk tu'ts tsī'k kē'tsep, a man lame in both legs.
kōtsk (A. R.), **ke'ts, kōts** (I), liver.
khilkau [khilcau], flying squirrel (E. D.).
khicuc [khishoush], cedar (E. D.).
ki'ka, see!
 ki'ka kāt'se, see how ugly he is! ("comme il est vilain!").
kilet (see hile't).
 Kile't-kic (the name of Delilah's mother) (D-62).
kima'ti, middle, in the middle, inside ("milieu").
 a'ñ kima'ti, inside the house, indoors.
 an kima'tip, in the inside of their ears (L-14).
 iti kima't, midnight.
 kima't, kimāt, beans, peas, "what is inside."
 kima't ta'l, pod of bean or pea.
 kima'tkin ko'hiya'-u, I lift (a stick) in the middle.
 nē'c ta'l kima'ti, fiber bark, "inside bark of tree."
 wai' kima'ti(p), inside of the stone (given erroneously as "outside.")
 wol kima'ti, eyeball.

wo'e kima'ti, wo'e kima'tip, middle finger.

wo'e kima'ti, palm of hand (?)

wo'e kima'ti hidson', ring finger, "little middle finger."

kimi'ñ, **kimi'ñ**, breath.

kimi'ne, windpipe (I).

wi kimi'ño, wi kimi'ñu, I breathe (I).

wic kimi'nkinto, I will breathe,

kin, to meet.

ta'-i hukina'm, the forks of a river (including the whole length).

ta'-i hukinu'l, the rivers meet each other, meeting place of rivers, fork ("fourche").

ti-u-akna'kit tu'l hukinu'l, it flows into the lake.

wi kiné'ko, wi kinu'lo, I meet somebody (I met somebody?).

wi cakine'ko, wi cakinu'lo, I met them.

kiñ, **kin**, **keñ**, **ken** (meaning of stem unknown).

cukotki'ñic, co'katke'ñic, cokaki'ñic, blackberry.

cokake'niet, dewberry ("murier des ronces").

cokake'niet li'l, co'katke'ñgie lil, strawberry, "soft blackberry."

cukotki'ñic ã'mne, or cukotki'ñic kits-ak, blackberry brandy.

kiñ,

ke'-u-ki'ñekinto, I am going to saw wood sitting (by hand).

kiñic, a saw, to saw.

ne'c ki'ñene, a small saw.

ne'c kiñic ta'mc, lumber mill.

ne'c kiñic tamc, a lumber mill, "house for sawing and splitting wood" (D-135).

wi ki'ñeu, I saw.

kina'l, astride.

kina'l ite'wo, I ride astride.

ki'ni, to whet, to sharpen.

kudsnã'n ki'ni, to whet a knife.

(ce) kudsnã'n ki'ninã', a round whet-stone (ce is unnecessary).

ki'ñxi, to iron.

ki'ñxico o'kotka-uc, I have ironed a shirt.

okotko'mc (h)atki'ñhico, I iron many shirts.

kipa'xc, **kipa'xci**, across.

gipa'xci'et pu'nso, I blow across.

(h)atkipaxci ite'wu, I ride with the legs on one side (as women formerly did).

ki-ipaxe'ut yul, striped horizontally, striped across.

kipa'xci ta'-i pa'mici'ko, I ford a river on foot (kipa'xci unnecessary according to D).

ne'c ipa'xc (D-132), ne'cipaxc, saddle, "wood across."

tsanu'kip hite'-u-ici'ko (or ite'w-i'ciko) ta'-i kipa'xci (hite'wici'ko), I ford a river on horseback.

tinsta'l kipa'xci'p pu'nso, I blow across the paper (said to be no word meaning "through"(?)).

yu'l ki'-ipaxe o't, striped horizontally ("en travers").

kipa'dsu, gourd ("calebasse") (I, L).

kipa'dso coñco'ñic, gourd rattle (I, L).

kic (L-18; D-71, 81, 120, 141, 142), woman, female; pl. kēc (L-23; D-148); E. D. nikib [nickib], woman, wife.

a' (or ha') ki'c, this woman; pl. a' ke'c.

ke'c ko'pkop, old women.

ke'c cakcoke'c yo'xt wi ca'k'hinai, I think that many women are sick ("je crois que plusieurs femmes sont malades").

Kile't-kic (Delilah Moss's aunt) (D-62).

kic'c ke'-ucakwa'lento, I sit fanning many girls.

ki'cec no'mc, little girls.

kic ha'-an, no women (I).

kic he'-u, many women (I).

ki'c (i)kunyū'ts, ki'c ickali't (I), girl; pl. kē'cec.

kic iku'nyuds a'npac, a deaf girl (I).

ki'c ikunyu'ds ka'-u, the corpse of a girl (I).

kic ikunyu'ds wa'ci, old maid (I).

kic ipa'haxc (I, L), kic hipa'haxc, widow.

kic ipā'ke (I), kic hipa'ke, a married woman; pl. kē'c hipa'ke.

kic i'ckalit (L, D), ki'ckalit, little girl; pl. ki'cec no'mc and kēc kali't (D).

kic ko'p, old woman (L).

kīc ku'i hā'xc, a mute woman (I).
 kī'c kunyū'ts, girl, young lady; pl. kē'cec.
 kīc kunyūts ke'-uwa'lento, I fan a girl.
 kīc ku'nyuds mī'lc, a blind girl (I).
 kīc lāt, three women (I).
 kīc mī'lc, a blind woman (I).
 Kīc-mōk, Kīc-mō'k, "Short-woman," the Indian name of Ponponne, Louison's mother (D-70).
 kī'c mo'kat hipa' wē hiō'l wē, a woman who has come with her husband and boy ("une femme qui est arrivée avec son mari et garçon").
 kīc mōn, all women (I).
 kī'c na'-u, a woman's moccasins (I).
 kīc no'mc he'-uc, a woman, who has many children.
 kī'c no'mc ke'-at i'ti ilu', this woman had a child last year.
 kī'c 'nto'lēn na'xkan ti'cēn, if you are a smart woman you will not go (or you would not go).
 kī'c co'xko'ts, a tailoress.
 kīc cukutkē, woman's dress, gown (I).
 kīc tsēñ, a proud woman; pl. kī'c tsē'ñtsēñ.
 kīc tsīk, two women (I).
 kīc ta'n, another woman (I).
 kīc ta'nuk, one woman (I).
 kīc te'm yuk'hi'ti ko'-into, she spoke Atakapa yesterday.
 kī'c to'l, a good woman.
 Kī'c-tōt, the Indian name of a daughter of Louison Huntington.
 kīc yi'lēn yuk'hi'ti ko'-into, she will speak Atakapa to-morrow.
 kī'c yo'n, a witch (form uncertain).
 kī'c yuk'hi'ti ko'-i, she speaks Atakapa.
 kī'c yu'ts, the will-o'-the-wisp, "eldest woman," also the name of Gatschet's informant Louison Huntington (Note: the will-o'-the-wisp was supposed to call people to it, as believed by Europeans).
 Kī'ckitsa-u, "Dregs-woman," name of a daughter of Louison Huntington.
 kī'wīlc kīc, a French woman.
 ku'c mel kīc, a negress.
 no'hame kīc, a hen (I).
 cukā'm kīc, a female cook.

tsanu'k kīc makau'kit, the mare is foaling (expression for all quadrupeds).
 (t)si'dsi kīc, female infant (I).
 ta'-i ko'p kī'c, "White-river Woman," the name of Delilah's sister.
 ya' icāk ya kī'c kanyū'c yilwai'tikit, that man is going to marry that young woman.
 ya' kīc, that woman; pl. ya' ke'c; dual ya' ke'c tsik.
 ya kī'c kanyū'c ya' icāk ut (or o't) yilkē, that young woman marries that man.
 ya' kī'c cokei'u tane'-uca'k iya'-i, this woman is the stingiest of all.
 ya' kī'c tsī'kxo' ke'at (or cakke'at), this woman had twins.
 yuk'hi'ti kīc, an Indian woman.

ha niki'il (C), ha nickib (P), his wife (E. D.).

wi nikiil [ouèè nikiil] (C), uē nickib (P), my wife (E. D.).

kīcā'ñ,

wō'l kīcā'ñ, eyelid, eyelash.

wō'l kīcā'ñ nē, lower eyelid (I).

wō'l kīcā'ñ o'dsi, upper eyelid (I).

kīcēt (L-22),

wi hickice't, wi ickice't, my sister (said by a man).

wīc ila'ñ wi ickice't o't, I am mourning for a sister.

kīcil,

hickici'l, ickici'l (D-83, 91, 97), her daughter.

wi hickici'l, wi ickici'l, wi i'ckicil (I), wi ickici'l (I), my daughter.

kītsāk (D-145), whisky (probably from kitsone, "fire," and ak, "liquid").

a' kitsāk he u'c, this whisky is too strong.

a' kitsāk he', this whisky is strong
 icāk kitsāk a'm hite'-u, a whisky or brandy drinker.

kītsāk a'mne to'l ha', the drinking of whisky is not good.

kītsāk atse-e'c a'mne, the drinking of whisky is bad (a bad thing).

kītsāk he', lager beer, "bitter whisky."

kītsāk ka'-u, inebriated, "whisky dead" (D-79).

kitsāk paihe-uc a'mēt, I made myself drunk, "I drank too much whisky."

nūñ-u'cip coko'-i (or co'xko-i) kits-āk a'm-kawēt, the village judge was drunk.

cukotki'ñic a'mnē. (or kitsāk), black-berry brandy.

wi himaka'wēt kitsāk ā'mwañyē (or ā'mwañ ya'), I fell because I was drunk

kitsa'-u, dregs, settlings.

Kie-kitsa'-u, "Dregs-woman"; name of a daughter of Louison Hunting-ton; Creole name Clara.

kitso'nc, **kidso'nc**, **ki'dconc**, **ki'djōnc** (A. R.), **kidso'nkc**, fire; E. D. kam [cam] (q. v.)

kidso'nkc ipa'l, kideonc hipa'l (I), fireplace, hearth ("foyer"), "near the fire."

kidso'nckin, in the fire (D-49).

kidsō'mc, gidsome, coals, gunpowder.

kidso'hi'ene, poker (I).

ki'dsone he'ts lau'kit, the fire is blazing.

ki'dsone hi'tutan he'dskit, ki'dsone

i'tan he'dskit, the fire is increasing.

ki'dsone mu'ksēt, ki'dsone mu'ktsēt, the fire is out.

ki'dsone po'kit, ki'dsone po', the fire smokes.

kidso'nc wi ukutka'-uc ma'ñkin tehó'p la'wat, the fire burnt a hole through my coat.

kideo'ncokin hitu'tnā (for hitu'ltnā), something for me to put into the fire, firewood.

ki'dconc elu', the fire is hot.

kideo'nc npu'nsēn la'-u ka', blowing the fire starts it burning.

po' kidso'nc, smoke of a fire.

-kit, plural with pronouns.

ha'kit nuk, themselves.

na'kit nuk, yourselves.

yu'kit nuk, ourselves.

kitu'c, **gitu'c**, to spit, spittle.

wik kitu'cu (A. R.), wi gitu'cu, wi kitu'cu, I spit.

wi gitu'c, my spittle.

ki'wile (L-3), **kiwilc** (L-34), **kiwi'lc** (D-92), French, Creole, White; also, master, boss (one used of the master of a slave).

giwi'lc yil u-ev he'ts, giwi'lc yil hiwe'-u hets, New Year's Day, "great day of the French."

ha kiwi'lc, he is master.

ilu' tsik wiic ki'wile ipco'kē'hā, I will be a doctor in two years.

icāk he'-u ki'wile ipco'xku'l, men who will be doctors.

icāk tanu' kip ki'wile ipco'kat, a man who once was a doctor.

ki'wile i'pcōk, a French doctor, a white physician.

ki'wile ipco'kinto, I am doctoring.

ki'wile kē, a slave, "he has a master" (I).

ki'wile ki'c, a French woman.

ki'wile ko'-i, the French language, the creole language.

kiwi'lc nū'nki ica'kēt, I (or he) was born in a village of whites.

ki'wile ō'l, apple, "French persimmon."

ki'wile ca'kiōl, a Frenchman, a creole.

kiwi'lc yuki'ti cako'cūl, the whites do not like savages.

ya'c kiwi'lc, they are Frenchmen.

ya'c kiwi'lc ha', they are not Frenchmen.

ya'c kiwi'lc ula' (or ulha'), are they not Frenchmen?

ko, infant basket carried on back.

ko'mok (I), ko'-mō'k, basket, "short ko" (D-77).

ko'-mōk mañ, long basket.

ko'mok ya'-u cakina'-ucne, ko' mok

ya'-u cak'ha'ne, ko'mok i-a'u ca-

kina'ucne (I), ko'mok i-a'u cak'-

ha'ne (I), fish basket, "basket to

put fish into."

wi' coxko'-ikit, wi coxko'-i, I make baskets.

wi' ko'mok ka'-u, I make a basket.

wi' ko'mok caka'-u, I make baskets.

coxko'-i, basket, also to make baskets.

kō, to wish, to want, to desire.

a'l nko'xca, do you want meat?

ha tal ko'at, he wanted his skin.

haki't nake'mc ko, they would wish to row ("ils voudraient ramer").

hike'mc ko, I would wish to row ("je voudrais ramer").

hiko'xca, I don't want it.

hiku' nko'xca, do you want soup?

hiku'tik ikako', I wish to go to make soup ("je voudrais aller faire du bouillon").

hiku' (ti-u) ickako', we want to make soup.

hin cokia'x koxe haxe, don't you want to eat?

hin cokia'x ko' xea, do you want to eat?

hickokia'x koxca', I don't want to eat.

hicokia'xc koxe, I want to eat.

i'cāk iko ko'ulet, ha'kit icak ko'ulet, they had a man arrested (or seized) (iko=wanted him; *also sig. coming down*).

icko' or icko'xc, we desire, we want.

lā'ns āl nko'xea, do you want deer meat?

nima' ko'xc a'-uculat, they could not kill him, they wanted to kill him but could not.

nima'n kō'xea'hulet (?), they did not wish to kill him.

nkeme ko, thou wouldst wish to row ("tu voudrais ramer").

tane'-u cakina'-uc ko'xea'hulat, they would not admit others (D-117).

tik'hu' ko'hat, she wanted to go to see (D-105).

ti'c ko'hat, she wanted to go (D-110).

wa'ñ cakpa'mkox, going at them desiring to beat them (D-79).

wi it'a' ku, I want to get out; pl. of subj. nta'-u.

wi nu'ñ o't (or u't) pa'i hiti'c(t) ko, I want to return home ("to my village").

yuki't ickeme ko, we would wish to row ("nous voudrions ramer").

yuki't iccukia'-iko, we want something to eat.

yuki't cukia' icko', we want to eat.

kohits, to sink (cf. tanko'hi).

kakau' ko'hets, kakau' ko'hits (I), sunset, "the sun is going down."

kakau' ko'hudsit, the sun sets.

kakau' kō'tskitn (or ko'hitskin), after sundown.

pem kaukau' hu'i ko'hitsat, a gun sinks in the water (I).

tu kaukau' hu'i ko'hits, the boat sinks under the water.

wai' kaukau' hu'i kohitsät, a stone sinks in the water (I).

ko-i, **ku-i**, throat, oesophagus, word, speech, language; E. D. kōii, to speak (see below); Ak. koé [coé], neck.

ha' ko'-ita' o'kat, he comes for talking.

hicā'k ko'-ika, one who has consumption; *also* mumps.

icāk ku'ihaxe, a mute man.

ka'tkoc ko'-ikit, the eagle is screaming (I).

kic ku'i hā'xc, a mute woman (I).

kic te'm yuk'hi'ti ko'-iat, she spoke Atakapa yesterday.

kic yi'lēn yuk'hi'ti ko'-into, she will speak Atakapa to-morrow.

kic yuk'hi'ti ko'-i, she speaks Atakapa.

ke'-uko'-ikinto, I speak sitting.

ki'wile ko'-i, the French language.

ko'-i hatseme'c wā'ñ-cakwa'ntskit, he slanders.

ko'-i hatwicka'x kēt, ko'-i hatwicka'xc kēt, an individual talking too much, one who forgets that he sits down from talking.

ko'-i hite'-u, a big talker.

ko'-i hiwe'-u a'w' la'wēt, the church burnt down, "the powerful-talking-house burnt down."

ko'-i hiwe'-u ko-ine', prayer beads (I).

ko'-i ma'k, Adam's apple, "lump in throat"; E. D. ko-i-wak [co-iuac] (P), coyouac (C), given as "neck."

ko'-i yulc, written word, speech, discourse.

ko'-ikin (h)atmolmo'lhico, I am gargling (ko'-ikin, in the throat).

koyi'u (D-55), kuyi'u (I), a bad cold.

koyi'u cakio'ñc, koyi'u cakio'nc (I), whooping cough ("coqueluche").

nēp ke-uko'-ikinto, I speak low while sitting.

noha'mc ko'-ikit, the rooster crows (I).

o'dse ko'-ikinto, I speak loud while sitting.

caka'-u ko'-i u'xts, those who know how to speak the language of the dead ("ceux qui savent parler la

langue des morts"), *or* of white people.

ta-uko'-ikit, *or* ta'-ucokcokwa'nkit, he preaches ("il prêche"), "he speaks standing"; pl. ta-ucok'ko'-ikit.

te' nako'-i, you have to speak! get up to speak!

ti'u-ko'-ikinto, I speak while lying (in bed, etc.).

tōts-koi-he'-u, a mocking bird, "a bird that talks a lot"; E. D. takis-koi-heu.

wi hi'koihō'pckit, I cough.

yuk'hi'ti ko'-i, the Atakapa language *or* talk.

coko'-i (L-10), coḡko'-i (D-10, 54), chief, judge (from cok + ko-i) (see iti).

ha (*or* ha-ic *or* hāc (L)) co'ko-i, he is chief.

ha' coko'-ins, while he is chief.

ha' coku'yet, he was (*or* has been) chief.

ha'kit co'koi, *or* ca'kcokoi (L), they are chiefs.

ha'kit coko'-i-yulēhě, while they are chiefs.

ha'kit coko'yět, they were (*or* have been) chiefs.

hicoḡko'-ikinto, I am chief, "I am the speaker" (D).

icāk ha' icoxko'-inhě, a man who will be chief (D).

icāk he'u coko'-iyulēhě, men who will be chiefs.

icāk coko'-ins, a man who will be chief.

icāk coko'yet (*or* -yat (L)) tanu'kip, a man who has once been chief.

John co'xko-i pa'm nema'-at, John beat the chief and then killed him (D).

Lo' coko'-iyit, Lo was chief (L-11).

Lo coko'-iyit ha'l, Lo was the last of the chiefs, *or* Lo the last of the chiefs (L-11).

Lo' yuki'ti ha'l coxko'yit, Lo was the last Indian chief (D-28).

na (*or* na-ic *or* nāc) ē'ncō'koi, thou art a chief.

na ē'ncoko'yēt, thou wast (*or* hast been) chief.

na ncoko'-ins, while you are chief.

na'kit nakecoko'-in, while you (pl.) are chiefs.

na'kit (*or* na'kit-ic) co'koi, you two are chiefs.

na'kit coko'yět, you were (*or* have been) chiefs.

nūū-u'cip coko'-i (*or* co'ḡko-i) kitsā'k ā'mkawět, the village judge was drunk.

co'ko-i a', courthouse.

co'ḡko-i hat'ti'dsulat, they went to law with him.

coxko'yat, he was the chief (D-93).

coḡko'yulat, they are all chiefs.

wi hicoko'-ins (*or* -inco) ilu' nit, five years while I am chief.

wi hicoxko'ito ilu' nī't, I shall be chief for five years.

wi (h)icoko'yēt, I was (*or* have been) chief.

wi coko'-in, be my chief! ("sois mon chef!").

wi coḡko'-ine, he is to be my chief.

wi i'ti wa'nkinto, I am chief, I govern, "I go before."

wic hico'koi, wi hico'koi, I am chief.

yu'kit icoko'-in, while we are chiefs.

yuki't tsī'k co'ko-i, we two are chiefs.

yu'hi'ti coḡko'-in, being chief of the Indians (D-132).

yuki'ti coko'yět, we were chiefs.

yukitie ca'kcokoi, yuki'ti coko'-i, we are chiefs.

kok, kuk, to bend, crooked; E. D. kokg *or* koeg, to bend (cf. kōc, pon, tixt).

icāk tu'ts kako'k, a bow-legged man (I).

koko'kie, koko'kiet, a hook, a fish-hook.

koko'kie-o, kokokxie(t)-o, a fishline, "fishhook string."

koko'kie-o-ik, by means of a fishline (D-50).

nē'c ko'k, a crooked stick, bent wood.

tu'ts hatko'kico, I bend the leg.

wi ko'kie, *or* wi' ko'ko, I bend.

ko(I),

kuiyatko'l, kuyak'ho' (D-67), kuiat-kōt (L), sausage, "entrails filled up."

kuiyatko'l lāt ha'l cukī'ñ, three sausages and a half (D).

kuiyatko'l cukī'ñ, half a sausage (D).

cokhatko'lo, I stuff (L).
 wi tsa'ñic ko'le, I shove into (D).
kol, to rub.
 kola'wi, kolila'wi, kolila'wină, a match.
 te'yuḡ kolilawină, te'yuḡ kolilaka'-
 ună, match box.
 we nu'k hatkolkō'keo (or atkolkol'leo),
 I rub myself.
 wi wō'c hatkolkō'le(o), I rub my hands.
 wo'c hatkolkō'keo, wo'c atkolkol'-
 c(o), I rub the hands.
kōl (cf. wal),
 yu'l kolkol', an undulating or wavy
 line.
kom (I), ko'mkom, belly; E. D. tat.
 ko'm hēc, kumhēc, ku'mhe, colic,
 diarrhea, "sick belly."
 ko'm kamka'm, belly fin(s).
 kumhēc ha'tse-ec, colic is a bad
 thing.
 wi ko'mep ti'hio, I lie on the belly.
kom, to hang ("komc seems a verbal
 of active signification").
 a'n hatko'mc, earring (D-128).
 ha' u'tskin hatko'mc, he has a ring in
 his nose, he has a nose ring.
 hati't tiko'mc, apron, "hanging in
 front" (?) (I).
 hatko'mco, I hang myself up.
 icāk he'-u cak'ko'mc, many men hung
 up.
 icāk kul ko'mc, a man hung up (kul,
 already, now).
 ica'k ko'mulet, they hung a man.
 komhō'pe, ko'm ho'pe, pocket,
 "hanging hollow" (?).
 ko'mcka'-u, I make somebody hang
 up; pl. of obj. ca'kko'mcka'-u.
 ko'ko'mico, I take and relax a cord
 (or rope).
 okotka'-uc ma'ñ ko'm-tat, an over-
 coat hung up, an overcoat hanging
 up (lit. "standing erect").
 cixt (or cit) ko'mhic wi co'ñico, I ring
 the bell.
 ci'xtko'mhic (I), citko'mhic (co'ñ-
 icat), the bell (has rung), "pot
 hanging."
 cicakna'-uca ko'mc hā'xc, I don't let
 (them) hang up.
 citko'mhic co'ñictat, the bell rang (I).
 citko'mhic wi co'ñico, I rang the
 bell (I).
 co'k nke'a na komho'pcki, what have
 you in your pocket?

tu'ts ko'm-āl, calf of leg, "flesh hang-
 ing on leg" (?).
 utskin ha'tkome, nose ring (I).
 wi kom-ho'pckin (h)atkē'co, I put in
 my pocket.
 wi o' ko'ko'mico, I relax a rope, I
 relax a cord (I).
 wi okotka'-uc ma'ñ ko'mna-u, I hang
 up an overcoat; pl. of obj. cak-
 komna'-u.
 wic cixko'mic co'ñico, I ring a bell.
kōm,
 ca'kiko'm, I am going to fish.
 cakiko'mo, I am fishing.
 cakiko'mta o'ko, cakiko'm (or caki-
 ko'mne) o'ko, I come for fishing.
 cokiko'm, I fish.
 tai'kin cakiko'm, I fish in the river.
kome, **komi**, thick; by der. under-
 brush, brushwood (cf. koñ).
 a'le ko'mc, thick ice.
 ha'-u ko'mc, big snowfall (also big
 frost (?)).
 ha'-u kōmekit, there is a big fall of
 snow.
 icāk ko'mi, a stout man, a thick-set
 man; pl. i'cāk ko'mkomi.
 it'hā'ns ka'-u ko'mi, the cloud is
 heavy or thick.
 kaukau' ko'mi, the rain is heavy.
 adlect kombnst [adlesht kombnst],
 the snow is heavy (E. D.).
 adlect lagn kombnst [adlesht lagn
 kombnst], the ice is thick (E. D.).
 kaukau' kombnst [caucau kombnst],
 the rain is heavy (E. D.).
 lagg kombnst [lagg kombnst], the
 cloud is thick (or heavy) (E. D.).
 ci-komb(n)st [shy kombnst], fog,
 "heavy smoke" (E. D.).
 wic kumak [ouish coumak], fist (E. D.).
 wonn kombnst [uōnn kombnst (P),
 ou-oun kombnst (C)], the dew is
 heavy, strong (E. D.).
kon, (I) **kōn**, **kōn** (A. R.), gar. garfish,
 Creole *poisson armé*.
kon, **ko**, to take, to seize, to arrest
 (sing.; pl. yal.).
 ha'kit icak ko'ulet, they arrested
 the man.
 i'cāk iko ko'ulet, they had a man
 arrested (or seized) while coming
 down (iko may mean coming down,
 wanted him, or be intended for
 ko^a, a duplication of the stem).

icāk ko' uxts cokcaksāñe, they can catch the thieves (D-61).

icāk cako', sheriff, policeman, "man taker," also icāk cako'ñe, the constable (D-147).

kima'tkin ko^a hiya'-u, I take and lift in the middle.

kōñ, take it! catch it!

ko^a hipa'mulët, I was seized and beaten.

ko^ako'mico, I take and relax (a cord or rope).

konkonpetina'ha, you gain nothing by doing that (this is the Hiyekiti or Eastern Atakapa equivalent of to'taihaxe or tu'taihaxe; it does not belong certainly under this head; the Opelousa may have spoken the same dialect).

ko'ñnto, you (pl.) will catch it.

ko^apa'-ico, I draw out, I pull out.

ko^atxe'mo, I tear ("je déchire"); pl. ko^ate'mtemo.

loñloñci ko^ane, lightning rod, "thunder catcher."

nē ko^a, I have taken the earth ("j'ai pris la terre").

nē mō^a ko^a, I have taken the whole earth ("j'ai pris toute la terre").

nē mōn yalpe'hiulët, they have taken the earth ("ils ont pris la terre").

nec na tanu'k ko^a iya'-u, you take and lift a stick at one end.

o' ko^a ma'nico, I take and stretch a cord ("je l'ai élongé").

okotka'-uc ko^a ina'-u, tsa'xk, take back a shirt (for) it is dry! ("rentre une chemise, elle est sèche").

cako^ahulat, they caught them (or have them).

cakyū'le hiko^aat, I received a letter.

ciwa'n anpā'ke ko'nkit, the cat catches the mouse.

co'k'konpa'yo, I turn over something (pl. of obj.?).

wi hite't hiko^a hipa'mët, I was seized and beaten by my father.

wi ko'kica, I take away ("j'ôte quelque chose").

wi ko'n hipo'nico, I take and fold it, I bend over, I bend ("plier").

wi ko^a na'-u, I make (a bottle) stand, I grasp and place upright (I).

wi ko^a pa'lo, wi ko^a pa'lo, I have taken and broken it ("je l'ai pris et cassé").

wi ko'ñ cōl, I shove out (I take and rub?).

wi' nē hiko'kicat, he has taken my land from me.

wi o' ko^a ko'mico, I relax a rope (or cord) (I).

wi o' ko^a ma'nico, I stretch a cord (I).

wi wá-i konpa'wicat, I took and swung a stone (as a pendulum) (I).

ya' okotka'-uc ko'n-ina'-u, bring that shirt inside! (I).

ya tansta'l kontle'mo, I have torn this paper ("ce papier est déchiré")

kon, to strike (as lightning).

lo'ñloñc a^a kōnd (or ko'nkët or ko'nkit, or ko'ñët or ko'ñët), the lightning (lit. thunder) struck the house.

lo'ñloñc ne'c kō'ñët (or ko'nkit), the lightning (lit. the thunder) struck the tree (D, A. R.).

koñ, **kō^a**, heavy (cf. kome).

hitso'n keo kō^a, small but heavy.

kō^a ha', light, "not heavy."

kō^a nakō^a, ko^a nak ko^a, heavy to lift, very heavy, "heavy and heavy."

ko^a nec, kō'ñ ne'c, hackberry, "heavy wood."

Kōnac, name of an Atakapa man.

kone' (A. R.), **kane**, **kanā'n** (L-5), **kanē'n**, turtle.

kane hikā't, flippers of turtle.

ka'ne itsa'-i, fried turtle.

kanā'n ta'l, shell of turtle.

konē'n, **ko'nen**, **konā'n**, potato.

enkilie konā'n, enkilie konā', Irish potato, "English potato."

ko'nā^a a'yip, ko'nen a'yip (L-8), a'yip kunā' (D-48), wild potato, "potato in the marsh."

ko'nān o'l, ko'nā o'l, sweetpotato; pl. ko'nān o'lol, konā'n olō'l (L-4).

yok'hiti konā'n, yukiti konā'n, Indian potato, "marsh potato."

ko^ap, stomach.

na ko^ap, your stomach.

kop, white; E. D. kobb [cobb]; pl. ko'pkop, many white things, white in different places.

aku'p, flour (I).

akū'p cū'kwāk (probably should be hatko'p cukwa'k), wheat bread, "meal bread," "white powder bread."

a'n cako'picne, white paint.

ac tāt kop, light yellow, "yellow white," light green (ac, that).

hatko'pico, I paint myself white.

ha'-u ko'p, frost is white; E. D. hau kobb.

it atko'picne, white face-paint (I).

kic ko'p, old woman, "white (haired) old woman"; pl. kic ko'pkop.

ko'p ha'u, white frost.

ko'p nak ko'p, very white.

kop uc'ha', not very white, "white not so true" (gray?).

lakla'ke ko'pik ka', made of silver (D-133, 134).

na'-u koko'p, stockings (whether white or not).

na'-u koko'p hatka'yicne, garter.

na'-u koko'p yulyu'l, striped stockings.

noha'mc ku' ko'p, ku' ko'p (I), white of egg.

No'lkop, one of Louison's boys, perhaps sig. "White Bank" (see nol).

o'ka ko'p, white cloth.

cakatko'peñ, and they painted themselves white (L-24).

ca'k'hatko'pict, white powder (it is?) for face paint.

cakio'l na-u koko'p, man's stockings, socks.

tsa'ñco ako'p, I knead flour ("pétrir").

tso'-ots a'kop, cornmeal (I).

Ta'-i ko'p ki'c, "White-river Woman," the name of Delilah's sister.

talko'p kop, light blue, "blue white."

talko'p na'k talkop, dark blue.

to ku'p ina'ha, sort of whitish, half white and half gray.

kōc, **ko'c**, angle, corner, bay, inlet, bend (cf. kok, pon, tixt).

a'nkoc, corner or angle (of house).

kō'ckin, in the bay or inlet.

ta'-i ko'c, bend of a river (referring to the water).

kō'tsk(o),

a'i kō'tsk (A. R.), a'i kō'tskô (L), a marsh, a small pond, *given once as a gulley*.

kco, although, though, but ("quand même").

he' (k)co to'lha, strong but not good (wine).

he'ts keo tla'-u, big but light.

hieokēc keo' yil'kit mōn (or yil'mōn) ti'co, though I am sick I go out every day.

hitso'n keo kō'e', small but heavy.

mī'lc keo' yil'māñ coka'xkit, though he is blind he works all day.

ku, egg; E. D. kiu [kiou], hiū.

ku' tāt, yolk of egg (I), "egg yellow." noha'mc ku, no'hame ku' (I), hen's egg.

no'hame ku' hinā'k, egg-shaped.

noha'mc ku' ilu'c, a boiled egg ("œuf bouilli").

noha'mc ku itsa'-i, fried eggs, omelet.

noha'mc ku ko'p, ku' ko'p (I), white of egg.

noha'mc ku ta'l, no'hame ku' ta'l (I), shell of egg, eggshell.

noha'mc ku tat, ku' tāt (I), yolk of egg, "yellow of egg."

noha'mc ku'at, the hen is laying eggs.

noha'mc ku'-ulat, hens laid eggs.

noha'mc caku'at, hens lay eggs.

ku'i, bowels, guts.

kuiyatko'l, kuiatkōt, kuyak'ho' (D-67), sausage, "entrails filled up," stuffed.

kuiyatko'l lāt ha'l cukī'ñ, three sausages and a half.

kuiyatko'l cukī'ñ, half a sausage.

kū-i, **ggū'-i** (L-8), cactus pears, prickly pears.

Kū-i, Ggū'-i, Bayou des Gayes (about 10 m. from Lake Charles by water, between the latter place and Mr. Keyo's toward the southwest).

kūl, **kol**, to swallow.

kū'leu, kō'leu, I swallow.

cukte'-i kū'leu, I swallow(ed) medicine.

kul, now, already ("dejà"), again, a second time.

i'cāk ku'ltan ka'-u, a man dead a long time.

kul iko'nkcat, he has now fastened

ku'lic, again, a second time.
 kul ka', kul ka'n, already made.
 ku'lke, always (I).
 ku'lke hoktewe' to'xntsôl, we have
 always been together (D separates
 tox from ntsôl and queries ku'lke).
 ku'l(tan), a long time, long.
 ku'l'tan ka'-ulat, it was done long ago
 (D-85).
 ku'l'tan ok-ti'cat, a long time has
 passed.
 ku'l'tan ya'c, it is a long time ago, it
 is long.
 cu'l ku'lic hiwewe'veât, the dog
 barked at me again.
 wic ku'l cokia'ku wi hite't inî'hat
 a'nkin (or inî'kit a'nût), I had
 eaten when my father entered the
 house ("j'avais mangé quand mon
 père est entré dans la maison").
kûlca' (abb. to kuca), grandfather
 (maternal and paternal), also
 grandson, perhaps.
 wi kulca', wi kuca', my grandfather
 (D-93, 99).
ku'lc-wâlç, peanuts (L-9).
kûc, all or very (see kucnak).
 ku'c mel, negro (mel, black); pl. ku'c
 melmê'l (D-141).
 kucme'lik nimã'at, a negro has killed
 him ("un nègre l'a tué").
 kucmêl tuka'-u, monkey, "resem-
 bling a negro" (probably).
 ku'c mel kic, negress.
 ku'c mel kicp'o'p, negress (according
 to Teet Verdine).
kûc,
 hikû'ckoet haxe! hiko'ckost ha'xe!
 don't bother me!
kû'cnak, kucnāk, side, hip, flanks.
 ku'cnak caklo'pene, spurs.
 kucna'kêt lo'pict, spurs ("ça pique
 dans les flancs").
 tsî'k kucna'k, both sides.
 wi ku'cnak caklo'pco, I prick the
 flanks.
kûts, kuts, kôts, kûts, to cut; a cut;
 E. D. kets, to break.
 ha ku'tsnăn ke, he has a knife.
 icak co'xko'ts, or cak'kô'ts, a tailor, a
 cutter.
 katsiko'p (kutsikop(?)), scissors (cf.
 kats).
 kato' ko'tsk, harelip person, "cut
 lip" (I).

ke-uko'tskinto, I cut into while
 sitting.
 ki'c co'xko'ts, a tailoress.
 ko'tsic, cut into.
 ko'tsico, I cut off a piece.
 ko'dsnăn kat ke'c, bridle, "iron put
 in mouth."
 kotsnă'nik ko'tso, I cut with a knife.
 ko'tso, I cut with.
 kô'tspon-nt'ha'nă, ko'tsispō' ita'nă
 kotspon-nt ɣa'nă, kots iepō'n
 etă'nă, chimney, "hole cut for the
 smoke to go out."
 ko'tstole, kotsto'lc, round, disk
 shaped, square but with the corners
 cut off. (Armojean did not re-
 member this form.)
 kutsnăn (D-128), ku'tsnă (I),
 ku'dsnă (I), kutsn, kodsnăn,
 kodsnă, iron, knife; Ak. kosm
 (cosme, "iron which cuts")
 kutsnăn (or ko'dsnă) icăt caklăcnă,
 "knife for shaving the head,"
 scalping knife (?).
 kûts'n i'col, iron nail.
 kûts'n tât i'côl, brass nail.
 kudsnăn ha'l, back of knife.
 kutsnăn hike', I have a knife.
 ku'tsnăn ka, "making a knife,"
 scissors.
 kudsnăn ki'ni, to whet a knife.
 kudsnăn o'x, sharp knife; pl.
 kudsnăn o'xo'x.
 kudsnăn ci'xt, iron kettle.
 ku'tsnăn tât, copper, brass, "yellow
 iron" (I).
 ku'dsnăn ti'k icăt, iron arrowhead
 (I).
 kudsnăn tō'k, a dull knife; pl.
 kudsnăn to'ktok.
 kutsnăn tu'ik ka, cane knife, "knife
 made of cane."
 kudsnăn u'ts, point of knife.
 ku'ts-pa'kico ne'c, I chop the tree
 down.
 nec he'-u ko'tso, I cut a lot of wood.
 ne'c hidsō'm ke'-ucaku'dskit (or
 ke-ucaku'dskit), I whittle off from
 a stick.
 ne'c kô'ts, stump (I).
 ne'c ko'tso, I cut wood.
 nickôts, to cut wood, cut wood.
 ce' kudsnăn ki'nină, kudsnă'
 ki'nină, a round whetstone
 ("meule").

coki'n kën ko'tsico, I cut across.
tsu'm hikots, to pinch and turn the
skin, to pinch a piece out (D).
tē'c hatko'tsnto, I crop my hair.
wai' ku'dsnā, a stone knife (I).
wi hima'mo kudsnā'nik, I stab with
a knife.

wi ko'tsa, I am cutting.
wi kutsne'n atsi'l, my knife is rusty.
wi nē'c kō'tso, I cut (or chop) wood;
freq. kotsko'tso.

wi nē'c kutsnāhik ta'mco, I split
with a knife.

wic kuts-pa'kico, I chop the tree down.
yu'l kotsito'lic, checkered, having
squares.

kuts, red (all kinds, including the
color of Indians; pl. ku'tskuts; E.
D. ōfg; Ak. kus (see lak).

atsi'l ku'ts, the rust is red.
hatku'dsico, I paint myself red.

ica'k ku'tskuts, Indians.

kaukau' kuts, kau'kau kuts (I),
"red water," red wine, claret; in
one place given as "live coals"
("tisons de feu").

kaukau' ku'ts a'mka-u, wine drunk.
ku'ts ina'ha, pink.

ku'ts nak ku'ts, dark red.

ku'ts oki'-ya'-u, red flag, "red cloth
hoisted" (I).

kuts uc'ha', light red.

ku'tska yiltāt, light shines red.

ku'dskat, still red.

la'klake ku'ts, copper color, gold,
"red money or silver."

nec kuts, red oak, "red tree."

'n'o' kuts, vermilion (n'oh, red powder).

o'ke āl atku'tsine, red paint for
cheeks.

cu ku'tskuts, red pepper, "red seed."

ta'-i ku'ts, Red River.

ta'-i ku'ds ti'cto, I go to Red River.

kūts,

ta'nuk te'puk ku'tskuts, one plum,
one prune.

te'puk ku'tskuts, tepu'k ku'tskuts,
plum, prune (L-3).

tepu'k ku'tskuts ne'kin, plum season.

kut [kout], this, that, this thing (E. D.).

khattebm̄n (P), khatlebm̄n (C), yes-
terday, this yesterday (E. D.).

lak, glittering; by der. sun; E. D. nagg,
naagg (according to one version of
E. D. sky=lakg [laeg]).

la'k ilu', the sun is hot; E. D. naagg-
alliuu.

la'klake, lakla'ke, silver, silver coin,
money (D-129); E. D. laklāggst.

lakla'ke ko'pik ka', made of silver
(D-133, 134).

la'klake ku'ts, gold, copper, "red
coin"; E. D. lakilāggstat (P), laki-
baagstat (C), "yellow money,"
gold, copper.

la'klake nit, laklā'ke nit (I), five
dollars.

la'klake-tāt, gold color, "silver yellow."

la'klake to'l hi-i'kicat, he has paid
me good money ("il m'a payé
argent comptant (or bon)").

lakla'ke tsa'nu, I hide money.

lakla'xe hatna' nke'a, how much
money have you?

tantsta'l lakla'ke, paper money.

te'xik la'k, sunflower.

te'xik la'k ne'c, sunflower stalk.

lag tolč, tag tote [laeg tolč, tagg
totch], the sky is clear (E. D.).

lag kombnst, tag kombnst [lagg
combnst], the cloud is heavy, the
cloud is thick (E. D.).

lag tci, tag tci [tagg tchy], cloud (E. D.).

klok-kus [clocq cous], the Ak. word
meaning "vermilion" but probably
identical with the W. Atakapa
word for "gold" and "copper"
except that the first syllable is not
doubled.

lāk, la'-ak, pl. la'klak (lāk, strong; lak,
glittering), strong, robust, hard,
also quick; E. D. l'allets (C), pallets,
strong, tann (P), tam lagn (P), hard
(cf. li).

a'n'lak, prison, jail, "strong house."

a'n'lā'k pa'li yanta'-ulēt a'n'lāk pa'lihi
ya' nta'-ulat, they have broken jail
and gotten out ("ils ont cassé la
prison et l'ont sorti").

a'n'lāk ya'-u, sheriff, "jail keeper."

a'nla'kin, in the jail (D-148, 150).

a'ka't la'kicnto, I lock the house
door ("je barre la maison").

a'nkat la'kiet, a'kat la'kie, lock the
door!

a'n'lā'kicne, lock ("barre-maison"),
and key (I).

hatlā'ki, I strain myself.

hatla'kinto, strain yourself! (lakinto does not occur by itself).

hiko'nke la'kie(t), a knot ("nœud").

hi' lāk, lāk hi' the wind blows hard, a hurricane, a storm wind.

hi' lāk uca', the wind blows hard.

iko'la'kie, help me fasten!

it'hā'ns ka'-u lāk, the clouds go fast, the clouds drift rapidly; the fast-flying clouds.

Jack a'la'kin inho'lcilat a'mip, on account of drinking Jack was put in jail.

lāgc, ripe (I).

lāk tsā'nto, or lāk wā'nto, I will walk fast.

lāk tīnto, go quick ye!

lāk ti'ci, go quick!

tsanu'ke la'-ak i'ti tsāt cu'lut iye' lāk, the horse is going ahead of the dog.

tsō'-ots lā'gc, the corn is ripe (lit. "hard"), ripe corn.

wi a'la'kin inu'leo (or inhu'leo), I put (somebody) in jail.

wi nta'ku(?) a'lāk it'hi, I got out of the prison in the evening ("je suis sorti de le prison le soir").

wi te'ns a'la'kin ita'hu, I left the prison in the evening!

wi wo'c laklā'k ina'ha, my hands are as if stiff.

ya' tsī'k o't cakiye' lāk, he is the stronger of the two.

ya'-u la'klāk, yao' la'klāk (L-6), gaspergou, a bass, "fish with hard flesh."

wi hilāk (D), wic ilāk, I am strong. na nlāk (2d pers.); ha lāk (3d pers.).

yuki'tic la'klāk (1st pl.).

naki'ti nakla'klāk (2d pl.).

ha'kiti la'klak (3d pl.).

wi hila'kat, I have been strong.

na nla'kat (2d pers.); ha' la'kat (3d pers.).

yu'kitic lakla'kat (1st pers. pl.).

na'kiti naklakla'kat (2d pers. pl.).

ha'kiti lakla'kat (3d pers. pl.).

wic (h)ilā'k'n, when I shall be stout.

wic hilakti'kit, I shall be strong.

na nla'k'n (2d pers.), ha lāk'n (3d pers.).

yukiti iclakla'k'n (1st pers. pl.).

naki't na'klaklak! (2d pers. pl.).

ha'kiti la'klak (3d pers. pl.).

icāk la'kat, a man who was strong, or stout.

icāk lāk'n, when a man will be strong.

na na'c la'k! be strong! nakla'klak (pl.).

lak,

icā'k co'klak, a poor man.

ya' icā'k co'klake, that man is poor.

ya' icā'k cokla'keat, that man was poor.

ya' icā'k cokla'ketikit, that man will be poor.

lam, to burn, to shine, to dazzle, to smart (see lak, la-u).

hila'm, to burn, to smart, to give pain (cf. wai).

lamla'mc, dazzling, shining, anything of metallic shine; E. D. lamlampst, dazzling.

cakla'mc, ca'klāmc, ca'kla'mc, leech, "making them smart"(?).

cakla'mc p'o'sk cok'hita'-uckit, the leech sucks the blood out.

caklā'mc to'tskit, the leech is sucking.

tamhe'-uc hila'm, venomous spider ("araignée venimeuse"), tarantula.

iggl lamlampst (P), igg'lamlampst (C), the light is dazzling (E. D.).

lāns, lānc (I). deer; E. D. itstanst (probably itslanst).

hō'pene la'ns ti'l hu'i, the awl is under the buckskin (I).

hō'pene la'ns ti'l hu'itikit, the awl will be under the buckskin (I).

hō'pene la'ns ti'l hu'yat, the awl was under the buckskin (I).

la'ns ā'l, deer meat, venison (L-5).

lā'ns āl nko'xca, do you want deer meat?

lā'ns ti'l, buckskin (I).

lac, to shave.

eku'n (or ai'kun) hatlacxa'ñico, I finish (or quit) shaving myself.

eku'n (or eikun) e'-uhatla'ento, I begin shaving myself.

ha' icāt-lā'c, he is a scalped man, not having a scalp (?).

icak icat lac, scalp, "shaved head."

icāk tanu'k ke-ula'ento, I shave another.

katna'-u hatlā'cne, katna'-u hatlā'cnā
(I), razor, "beard shaver."
kodsnān icāt caklā'cnā, scalping
knife (?), "knife for shaving the
head."
lā'cēn, lackin, to skin (a beast) (A. R.).
coko'm lā'co, I skin a cow.
wi hatlā'ento, I shave myself.
wi lā'co, I skin.
lāt (L-18; D-59, 80, 99, 148), three;
E. D. lātt (P), lāatt (C).
hal lāt, third ("could be used but
it is not a real word").
kic lāt, three women (I).
kuiyatko'l lāt ha'l cukī'ñ, three sau-
sages and a half.
lā'tip, thrice, three times, the third
time.
la'tip hipo'nso, threefold.
lāt sim, three apiece, three to each.
co'k u'ts lāt, having three points
(may be used for "triangular").
cukitu'lianā hikād lāt, a three-foot
table.
cu'l lāt, three dogs (I).
latsi'k, six "two threes"; E. D.
talst, taalst (evidently should be
latst, laatst).
latsi'kip, six times.
latsi'kip hipo'nso, sixfold.
latsi'ksēm, six apiece, six to each.
woc pe' ha'lat, thirteen; E. D. halg
lāatt.
woepe' lāt, woepe' la't (D-96),
thirty; E. D. heissign latt (or lāatt).
woepe' latsi'k, sixty (D-88); E. D.
hehin laatst.
la-u, lau, to blaze, to burn, to scald
(cf. lak, lam).
a' lau'kit, the house burns.
hatla'wat, I burnt myself.
hets lau'kit, the fire is blazing.
hila'wat, I am burnt, he burnt me.
hila'-uc, icla'-uc, fever.
hila'-uc tā't, icla'-uc tā't, yellow
fever.
hila'-ucat, I have had fever.
icak capi'xk cakla'wiulha'hat, they
never burned the dead (D-140).
icla'-uc ta'tik, of yellow fever (D-88).
icla'-uc ta'tik ka'wat, of yellow fever
she died.
kideo'mc npu'nsēn la'-u ka, blowing
the fire starts it.
kidsone hēts lau'kit, the fire is blazing.

kidso'nc wi ukutka'-uc ma'ākin
teho'p la'wat, the fire burnt a
hole through in my coat.
ko'-i hiwe'-u a' la'wēt, the church
burnt down.
kola'wi, kolila'wi, and kolila'wina,
match.
la'wi-ulat, they burnt (the house,
etc.) (D-138).
lo'k la'-ukit, the prairie burns.
ne'c akili'ke to'lka la'u ha'xc (or-ha),
wet wood doesn't burn well.
ne'c he'-u lau'kit, a lot of wood is on
fire.
ne'c himām la'wiū, I have burnt a
cord of wood (himām, put in a
heap).
ne'c la'wine, firewood. (I).
o'ñ lau'kit, the grass burns.
cokaki'ke a' la'wēt, a shop has
burned ("une boutique a brulé").
tsi't lau'kit, the tobacco burns.
tsuci'ñc hila'-uc, tsoci'ñc-icla'-uc,
fear and ague, "the shakes"
("frissons") (I).
te'yux kolilawina ka'bnā (or ka'-unā),
match box (ka'bnā is not needed).
wa'-uc hiki la'wēt (and hila'wēt),
steam scalded me.
wa'-uc cu'l la'wēt, the steam scalded
the dog.
wi a'ñ la'wi-o, I burn my hand.
lekke' (C), **pekke'** (P), wise (E. D.).
lem, to love; E. D. cōt [shot].
hilē'mc, he loves me.
iclē'mc, he loves us.
(wic) ha ilē'mc, I love him, or simply
ilē'mc (i=I).
li, to grind, to soften; E. D. ēll, soft,
tender (Carpenter has eell, hard,
and omits tann; evidently tann
and the words "soft" and "ten-
der" were overlooked by him) (cf.
il, lik).
kapi' li'li, to grind coffee.
kapi'li'linā, coffee mill ("moulin de
café").
li'l, soft.
li'l nak li'l, lilakli, very soft; also
said to mean "pliant," "flexible."
li'l ya' nec, this wood is soft.
na'-u li'l, down (feathers).
ne'c li'l, soft wood; pl. nē'c lilil.
ne'c-koltu li'linā, sugar press, sugar
mill.

cit-ha'ñ lī'l, picking soft moss to pieces (D-75).
co'k ake'niet lī'l, co'katke'ñic lil, strawberry.
tso'-ots lī'li, cornmeal, flour, "ground corn."
tso'-ots lī'linā, mill for grinding corn ("moulin de mai").

akhilik, akeli'ke, wet, softened in water; pl. he'-u akeli'ke.
ne'c akili'ke to'lka la'u ha'xc, wet wood doesn't burn well.
ti'ntsal ikili'kco, paper soaked through.
wi akili'kico, I wet in the water (ilikico can not be used alone).
wi cokotka'k ikili'kie, I soak the cloth.
yi'lēn akili'kicta, I shall wet (it) to-morrow (again).
lik, to crush, to mash (cf. li).
ha ičāt pā'mlike mōn, his head entirely mashed by pounding (L-9).
lī'keu, I crush (by hand), as fruits, etc.

lik,
wi okotka'-uc-ma'ñ lī'ke, my coat is used up or worn out.

lik,
co'klike, contented, satisfied, pleased, rejoicing.
ekaleggst [shkaleggst], joy, enjoyment (E. D.).

li'la,
li'la nē'c, china tree.

-lō, **-lū**, imperative suffix of the first person plural.

mon ho'ktiwe pu'mlo, let us dance all together!

pum ti'ulo, let us go and dance!

tsi'pelo, let us move camp!

ti'ulo, let us go!

Lo (L-11, 12; D-28, 29), a former Atakapa head chief who lived on Indian Lake (Yuk'hi'ti tul), the later Lake Prien. Yuk'hi'ti tul was also the name of his village.

lō, **lo**, to help, to defend.

inlo'hi (or nlo'-i) cokia'kinto, I help you eat.

inlo'hi (or nlo'-i) cok(k)a'kinto, I help you work.

lo'-ico, I help.

lōc, help.

cā'keo hilōene hān, I have nobody to defend me.

coḡka'k lo'-ico ičāk, I help somebody working.

wi hipa' hilo'-icat, my husband helps me.

wi' hipa' hilo'eat, my husband defends me.

loxk, prairie; E. D. lookc [looksh], meadow, prairie.

lo'k la'-ukit, the prairie burns.

lo'ḡkin, lo'xki, in the prairie, on the prairie (L-35; D-46).

wi'c hiti'c lo'ḡkin, I go upon the prairie.

lom, to peel.

wi lo'mco, I peel ("j'épluche").

lōn, to hum, to roar.

hi' lō'nkit, the storm is roaring.

lō'nkit, it is humming.

miñ lō'nkit, the bee is humming (I).

lōñ, to thunder (perhaps the same as lōn).

lo'ñloñc, thunder (I).

lo'ñloñc a' kōnd (or ko'ñēt or ko'ēt), lo'ñloñc a' ko'nkēt (or kō'nkīt), the thunder (i. e., lightning) struck the tree.

lo'ñloñc (nē) makau', lo'ñloñc (ne'-kin) makau', the thunder strikes the ground.

lo'ñloñc ne'c kō'ñēt, lo'ñloñc ne'c ko'nkīt, the thunder struck the tree, the thunder catches the tree.

lo'ñloñcēt, it is thundering.

loñloñci ko'ne, lightning rod, lit. "thunder catcher."

pēlkankit lo'ñloñc, pēl lo'ñloñc ka'n-kit, it thunders at a distance.

lu, mud, dirt.

ha' ičā'k lu'kin tiktāt tema'kip, this man goes to stand in mud up to the knees; pl. tētsō't for tiktāt.

lu' itka a'mene, a pottery drinking cup.

lu' pampa'mcē, to tramp around in the mud.

lu'cēm, full of dirt (D-65).

lul, to swim.

a'kitoc lul (iciet), the frog swims (to the other side).

John tanko'hi ya' lu'l-ici'hat, John jumped in and swam over.

lu'kit, it is swimming (usitative).
 lu'tit, they are swimming.
 wi' lu'l, I swim.
 (wi) ta'-i lul iei'ko, I swam over to
 the other side of the river.
 ya'-u lu'kit, ya'-u lu'l, the fish
 swims (I).

lum, to roll.

hatlumlu'mico, I roll myself.
 lumlu'mico, I am rolling something.
 lumlu'mst, what rolls ("ce qui
 roule").
 naki't teko' ti'u-lumlu'micta, go ye
 and roll this barrel!
 ne'-c-pa'l lumlu'mckit, the wheel
 turns.
 ni'-c pa'l lumlu'mic(t), wheel, "turn-
 ing board."
 pi'l lumlu'mict, a roller on a bed (cf.
 wheel), a caster.
 ya' teko' tik-lumlu'mict(a), go roll
 this barrel!

luc, scale of fish.

ndi' caklu'c, scales of fish.

luc, sticky; (pl.) lulu'c; (cf. lu).

lut, to blow (nose).

u'ts hatlu'ticu, I blow my nose.

ma, a demonstrative probably indicat-
 ing a considerable distance away,
 or an indefinite distance away,
 and hence translated "where?" in
 asking questions.

hiwe'vc tanu'k ma'-i, farther than
 (or over) one mile (D-139).

na' no'mc ma, where is your child?

ciwān ma', ci'won ma, where is the
 cat?

ta'-i mā ino'-i, on the other side of
 the river, across the river, beyond
 the river.

tu'l ma ino'-i, across the lake (D-73,
 100).

māk, knot, knob, lump, bump; fore-
 head (said to be same stem).

imō'c mak, a grave mound (D-139).
 ko'-i ma'k, Adam's apple, "lump
 on the throat."

ma'kmake hitso'm, makma'ke idso'n
 (I), smallpox, "small bumps."

nē mak o'tsip ti'cta John tewē(ta),
 I will go to the mountain with
 John (I).

nē mak o'tsip ti'cta wi itēt tewē'ta,
 I will go to the mountain with
 my father (I).

nē'c ma'k, ne'c māk (I), knot in wood.
 to'lk hima'kie hēts (D-139), to'lk
 makiet hēts, large or long pin,
 breast-pin, "big thing with head
 made into a knob."

wi to'l-gema'kiet, my pin (I have
 one pin).

wō'c ma'k, hand clasped, fist; E. D.
 wec kumak [uish kumak], given
 as "wrist" in one transcription.

mak, to fall, to plunge, to swim. (A.
 R. gave ma'xkit as a synonym of
 lul, to swim.)

ek'hu ma'keo, I plunge into the
 water.

himakau'kit, I fall.

kau'kau makau', the water falls
 (over a dam, etc.).

kēlakwa'ts ka'-uc maka'-u ha'xeta,
 kēlakwa'ts ka'-uc maka'-u hā'cta,
 the cork has not yet fallen down.

kēlakwa'ts ka'-uc maka'wēt, the cork
 has fallen down.

lo'ñloñe (nē) makau', lo'ñloñe (ne'-
 kin) makau', the thunder (i. e.,
 lightning) strikes the ground.

maka'-u, to fall; E. D., makkaou.

tsanu'k kie makau'kit, the mare is
 foaling (and said of quadrupeds
 generally).

ta'nstal tō'lka maka'wat, the paper
 falls down whirling.

wi himaka'wēt kitsāk ā'mwañyē
 (or ā'm-wañ ya'), I fell because
 I was drunk.

wi maka'-u na'-uco, I let fall, I make
 it fall.

wic ke hia'mkin Jack maka'wet,
 while I was drinking Jack fell
 down.

ne'maghaū (P), ne makhaaou [nay
 makhaaou (C)], lightning that
 "strikes the earth," thunderbolt
 (E. D.).

mak (sing., two things), mam (pl.), to
 mix things (solids or liquids) (cf.
 make, to exchange).

himā'kc, mixed (peas, beans, etc.).

himā'm, imā'm, a pile, an accumu-
 lation.

ne'c himām la'wiū, I have burnt a
 cord of wood (himām="mis en
 tas").

wi himā'kc, I mix together two
 things.

wi himā'me, I mix several things.
 wic himā'mo, I gather, I pile up, I collect.
make, to exchange, to swap, to barter.
 na'kīt o'ktēm make'ne (L), na'kīt o'kta make'-une, ye come for bartering.
 ok make', to swap; lit. to come and swap.
 wi make'u, I swapped.
 wi mak'he'-u, I exchange, I barter I swap.
 wi cakmaka'yu, I swapped (pl. obj.).
maghasu (P), loud, strong (E. D.) (see mak).
 kapkast maghasu, the thunder is loud, strong (E. D.).
ma'kēts, lizard; E. D. nishtoman [nichtomann] (P).
ma'kpēl, palmetto, palmetto small and large (latania).
 ma'kpēl aⁿ, a palmetto house.
ma'kuts, see tsāma.
māl, upper leg, thigh ("cuisse"); E. D. malt (P), maat, maal(?) (C); Ak. motles.
man (P), to push, to punch, to stab.
 coko'm no'hik ima'nkit, the cow pushes with its horn.
 wi hima'mo kudsnā'nik, I stab with a knife (this is probably the plural form, though the second m may be intended for n).
māñ (D-44, 105), **mañ**, long.
 a'kitoc na'l ma'ñmañ, spring frog, "long thighs."
 a'n ma'ñmañ, mule, "long ears."
 eti' mañ, iti' ma'ñ (D-114), the whole night through.
 hu'i hatke' mā'ñ, a long petticoat (I).
 imō'c mak mā'ñ, a long-shaped grave mound (D-139).
 icpa'l ma'ñ, a dish, "a long plate."
 icemēt ma'ñ, sunbonnet, "long hat."
 iti mā'ñ hihai'xtikyilco, I wept all night.
 iti mā'ñ hiwā'le tiki'lat (or tik yi'lat), I dream all night (until daylight).
 iti ma'ñ mōn, the whole night.
 kec 'n cakio'l tec moñ cakmañmañ-ēt, women and men wore their hair long.

kidso'ne wi ukutka'-uc ma'ñkin teho'p la'wat, the fire burnt a hole through my coat.
 ko'mōk mañ, a long basket.
 ma'ñ ha'xeta, before long.
 ma'ñ ha'n, quickly.
 mañ ha'n i'ti, quicker, quickest ("plus veloce"), "not long before."
 mā'ñ moⁿ pu'nso, I blow all along.
 ma'ñēt, always (L).
 ma'ñe ina'ha, rectangular, square.
 ma'ñe o't yu'l(yul), striped horizontally (as lines on ruled paper).
 ma'ñut co'k caksā'nke, a continual thief, always a thief (D).
 mi'le keo' yi'l māñ coka'xkit, though he is blind he works all day.
 na'xts ma'ñ, a small yellow-bellied turtle.
 na'-u ma'mañ, na'-u ma'm-mañ, boots.
 ne'c-māñ ne'c, (long-leaf) pine.
 ne'c tewa'c mañma'ñ, magnolia, "long-leaved tree."
 nēt tsāt yu'l ma'ñmañe, striped vertically.
 o' koⁿ ma'nico, I take and stretch a cord ("je l'ai élongé").
 o'kotka-uc mañ, okotka'-uc mā'ñ (I), coat, "long shirt."
 okotka'-uc ma'ñ hō'pe, coat button-hole.
 okotka'-uc ma'ñ ko'm-tat, an overcoat hung up, an overcoat hanging up (lit. "standing erect").
 oko'tka-uc māñ nō'k, coat sleeve.
 tanu'k mañ iti, to overlap, "one the longer."
 teho'p mañ, a long tube.
 te'c mōñ cakmañma'ñēt, long hair was worn by them (L-23).
 wi o' koⁿ ma'ñico, I stretch a cord, "I lengthen a cord" (I).
 wi' okotka'-uc ma'ñ ko'mna-u, I hang up an overcoat; pl. of obj. cak-komna'-u.
 wi okotka'-uc ma'ñ li'ke, my coat is used, my coat is worn out.
 wi te'c mañma'ñ hatna'-uco, I wear my hair long, I let my hair grow long.
 wi te'c mañma'ñu, I have long hair ("j'ai les cheveux longs").

wic ma'ñ o't ă'm'o, I drink all the time.
 wic mā'ñut wa'nkinto, wic ma'ñ o't wa'ño, I will walk all the time, I walk all the time.
 yi'l ma'ñ mōn, the whole day.
 yu'l ma'ñmañc, striped, "long lines."
ma'tsiwa, fly; E. D. matsiuā.
mēl, black; pl. mē'lmel; E. D. yann [iānn], black, blue (see yañ, green); Ak. mesle(?) (see below).
 ac mel u'e, this is true black (dark gray?).
 hatmē'leo, they painted themselves black (L-25).
 kau'kau mēl, the water is black.
 ku'e mel, negro; pl. ku'e melmē'l (D-141).
 ku'e mel kic, negress (in the original kic for kuc, evidently a slip).
 kuc mēl tuka'-u, monkey, "resembling a negro."
 kuc me'lik nimā'at, a negro has killed him ("un nègre l'a tué?").
 no'kte-u me'lmēl (L-6), no'k te'-u me'lmel, nokte'-u me'l (I), goose (both tame and wild), "ends of wings black" ("dont les ailes sont noires").
 coko'n (or coko'm) me'l, a buffalo; pl. me'lmēl (also signifying "black all over").
 wi mē'lco, I blacken; also I dye.
 wi tsanu'k mē'l, my horse is black (I).
 wic kaukau' mē'lc, I blacken the water.
 wic kaukau' me'lekinto, I will blacken the water.
 okmesl [ocqmesle], a blue or black covering (Ak.) (Rivet has "a white or black covering," but I adhere to the Newberry Library copy of this vocabulary for obvious reasons).
mets, tall; E. D. mets, large, high, tall.
 hatna'ḡkan mēts a? How tall are you?
 i'cāk mēts, a tall man.
 i'cāk me'tsmets, many tall men.
 tsanu'kc me'ts i'ti cu'lut iye'mets, tsanu'k(c) cu'l o't iye'mēts, the horse is taller than the dog.
mi(l), to hate, to detest; E. D. yakst [iakst], to hate, to loathe.

icāk hi'-imile, I hate this man, I detest this man; pl. icāk cak-himi'mc.
mīl, blind.
 icāk mī'lc, a blind man (I).
 kīc ku'nyuds mī'lc, a blind girl (I).
 kīc mī'lc, a blind woman (I).
 mī'l ka wō'l, sore eyes, eyes making mucus.
 mī'lc kco' yi'l māñ coka'xkit, though he is blind he works all day.
min, weak, feeble; (pl.) mī'nmin; E. D. mē-in.
 ?mi-inpa'xts, mēnpaxts, miñpa'xts, rainbow; ("two colors: blue, red"); E. D. mi-inpanst (mi-in=weak?).
miñ, muñ, bee, hornet, stinging insect.
 miñ ak, honey, "bee liquor."
 mī'ñ añ cak-ho'pc, bumble-bee, (or more likely wood wasp) "bee making holes in the houses."
 mī'ñ i-o'ñkit, the bee stings once.
 miñ lō'ñkit, the bee is humming (I).
 miñ pa, bee's nest (also given as "wax").
 mī'ñ cakio'ñ, wasp "bee stinging."
 mī'ñ caki-o'ñkit, the...bee stings many.
minst, **miinst**, to feel ("sentir") (E. D.).
mic, to give.
 āl atna' himi'e, give me a little meat!
 ha mo'ni na'k mī'cat, he gave to ye all.
 ha' nmi'cat, he gave to you.
 ha cak mī'cat, he gave to them.
 ha cata' hika't mī'cat(?), ha' ot mī'cat, he gave to him.
 ha' we'het (or wēt) himi'cat, he gave to me.
 ha' ut mic, give him! ("not ha ot").
 ha yu'kit ut (or ot) icmi'cat, he gave to us.
 hak hini'cat, ha' ik himico, he gave to me (I gave to him(?)).
 he'mic, they have given it to me.
 hi'mic kau'kau, give me water!
 himi'cinto, they give me.
 himi'ckinto, they are giving me.
 ka'ñ hemi'ci kau'kau, you ought to ("devrais") give water to me.
 mī'culat, they gave (D-113).

okotka'-uc hatpa'ts imi'cinto, I will wash shirts for myself.
 okotka'-uc i'cak he'-u cakcopats (h)imi'cinto, I wash shirts for others.
 ca'k 'neu'pāts hi'mic ti'kit, who is going to wash for me? ("qui va laver pour moi?")
 ciko'm kaukau' cokmi'co, I give the cattle to drink.
 cokmi'co, I gave something, I made a present.
 tsanu'k mi'cat pē'nene, she gave a horse for curing her (D-56).
 tsī't katke' mic, give me a chew of tobacco! ("donne un chew tobacco!").
 wi ha' o't mico, I gave him.
 wi inmi'co, I gave you.
 wi ca'kmi'co, I gave them.
 wi cukte'-i micu, I doctor somebody, "I give medicine."
 ak hamic [ak hamish], give me water! (E. D.).
 kam hamic [cam hamish] give me fire! (E. D.).
mic, to turn, to revolve.
 aknak mickit (*or* mickēt) ta-i'mi(n), there are eddies in the river.).
 a'knax mickēc, an eddy in the river.
 a' mickēc, around the house.
 a'ñut mickēc, around the house.
 nē hatmi'ckēc, horizon (form uncertain).
 ne'c wil mōn (h)atmickēc, the roots of the tree stretch out (from the tree) around.
 pun tikmicke'co, I blow around something.
 yuki't pu'ns-micke'ctsēl, we blow around.
mōk, mō, to arrive, to come (sing. of na-u (?)) (cf. ō, to come).
 icāk konyu'ds ta' caktewē', mo'kēt, another young man has come with the others.
 ki'c mo'kat hipa' wē hiō'l wē, a woman who has arrived with her husband and boy ("une femme qui est arrivée avec son mari et garçon") (cf. wēhet).
 mo'k-wa'nkit, (*or* mo'hat), he has come (D-116).

pa'-i mo'hat, she came home (D-109.)
 wi mo'ko, I arrive.
mok,
 cakmo'keo, I borrow.
 ca'hatmo'keo, I lend to somebody.
mōk, short; E. D. mok [mock], low.
 a'ñkat-mok, a'kat-mōk (I), window, "short door"; pl. a'ñkat mo'kmok.
 a'ñkat-mo'k pa'hico, I close the window (I).
 a'ñkat-mo'k cakpa'xnico, I close the windows.
 a'ñkat-mo'k utsu'tska, pointed window.
 a'ñkat-mo'kin na'yu (*or* ne-u), I put them in the window.
 hu'i hatke' mōk, a short petticoat (I).
 kie mok, kie mo'k, short woman; also a personal name, the name of Louison's mother; pl. kēc mo'k-mok.
 kie mo'kat, she was a short woman (D-78).
 komo'k (D-77), ko'-mō'k, basket, "short ko."
 ko'mōk mañ, long basket.
 mu'kmuk ya' tē'c, this hair is short.
 okotka'-uc mōk, waistcoat, vest, "short shirt" (I).
 tē'c mo'kmok, short hair.
mōl,
 ko'-ikin (h)atmolmo'lhico, I am gargling (ko'-ikin, in the throat).
mōm, mole ("taupe") (perhaps "throwing up earth" but more likely from moc, to dig"); E. D. hōum, hoom, hoomm.
 mōm okti'cat, the mole came and went, the mole had passed by ("a passé là").
 mōmwā'ñne, mole hill, "mole's road."
mon (L-10, 11, 19, 34, 40; D-45, 60, 65, 115, 129, 130); mō'ne (*or* mō'nc) (D-125), all.
 ha' mo'nina'k micat, he gave to ye all.
 ha cokmo'n, his property, "all his things" (D-126).
 he'-eckit mōn, every morning.
 hicokēc keo' yīlkit (*or* yī'l) mōn ti'co, though I am sick I go out every day.

icāk mōn, all men, the whole people.
 icāk mōni, i'cāk mūni, all of the people, people.
 icā'k ta'-ie o'kiāⁿ yukitnē mo'n ialpe'hiulēt, strangers have come and taken all of our land.
 ita'ñ mōn, everywhere.
 iti ma'ñ mōn, the whole night.
 mā'ñ mo' pu'nso, I blow all along.
 mī'le kco' yī'l māñ coka'xkit, though he is blind he works all day.
 mōn hiyitsōt, many are standing.
 mōn ho'ktiwe pū'mlo, let us all dance together!
 mōn nok'hu'let, we all lie down, we all see ye.
 nē-mōn, the United States, "the whole country."
 nē mo' ko', I have taken the whole earth ("j'ai pris toute la terre").
 nē mōn yalpe'hiulēt, they have taken the earth ("ils ont pris la terre").
 nē mōnkin wā'ñta, I am to travel into all countries.
 nē'n itans 'n icāk 'n mōni, the world, "earth, heaven, and all people."
 ne'c wī'l mōn (h)atmickēc, the roots of the tree stretch out around.
 nū'ñ ti'xt mūn wā'ñu, I walk everywhere in the village.
 nū'ñ-uc mo'n, the whole city.
 co'k mōn tsa'xk, everything is dry ("all the cloth").
 coxmōn, everything (D-48).
 cu'l mōn, all dogs (I).
 ta'-i mo'n, the whole river.
 uc mōn he'he (or ehe'c), my whole body is aching.
 wi mōn caktsa'co, I, push all things.
 yī'l ma'ñ mōn, the whole day.
 yu'kit mōn a'nlū, let us all drink!
mōc, to dig, to bury.
 ha' nu'nkin imo'culat, they buried her at her home (D-89).
 himoc, imōc (D-125), burial, funeral.
 imō'culat, they buried him (D-124, 125, 126, 127, 130, 133, 136).
 iyā'ñ inō'cti(xt), she lies buried there (D-89).
 kiwi'le cakimō'c nē'nkin imo'culat, they buried her in the French cemetery (D-92).
 ta'm himō'c, to dig a grave.
 titū himō'ct itō'le, ti duimōc itō'le, to prepare for burial.

ti'k imō'ctin, until the funeral (D-124).
 wi himō'c hito'leo, I prepare for burial.
 wi himō'co, I bury.
 wi ne'-ta'mo himō'cne, I dig a grave.
 wi cakhimō'co, I bury them.
 yuk'hi'ti cakimōc-ne'kin ha', not in the Indian graveyard (D-90).
mō'yūm, **mō'yu** (L-4), pumpkin.
mūks, to be extinguished, out.
 kidsone mu'ksēt, or mu'ktsēt, the fire is out.
muñ, **mu'**, **moñ**, to smell, to scent (cf. hima and ma); E. D. min, mun (see nec).
 hiyān wa'ñ cakmuñckit, the hog roots about, the hog smells about.
 ne'c mu'ñ, nic mūn, ne'c mū'ñ (I), pine, "fragrant tree"; E. D. nic mīn [nishmīn], nic mun.
 ni'c-mo'ñ ēñ (or e'ñek) ekco'lulet, they tarred a man.
 nic-moñ ēñ wi ikco'lo, nic-moñ e'ñik wi co'lo, I rub tar *with*.
 co'k mū'ñ, bedbug, "smelling thing."
 wic he'-u mu'ñco, I smell some things.
 wic mu'nmūñco, I smell all around.
 wic mu'ñco, I smell something.
n, **na**, personal pronoun of the second person, used independently or as a prefix; nak, plural prefix, nakit, independent plural pronoun of the second person; E. D. natt, thou, thee; nāāk, ye, you (pl.).
 ha ni cakiol, this is my husband (A. R.) (probably "this is your husband").
 'nhu'-u ha, I do not see you.
 nkeme ko, you would wish to row.
 nlo'-i (or inlo'hi) cokia'kinto, I help you eat.
 'nto'l a', be it well with you. (D-68)
 cok 'nka'a, what is the matter with you?
 hīu'xtsat na', hiātu'xtsat na, I remembered (you).
 kaukau na pi'xka, are you thirsty?
 na am, you drink; na-ic a'm, you drink now.
 na ā'mēhē, you (sing.) will then drink.
 na' a'ñ o'tskin, thy high house.

na' a'ñc ò'tskip, your house is high.
 na' ē'ñ hatse-uwa'n(h)icat, I forgot
 your name.
 na ē'ñke, your name, you have a
 name.
 na ē'ñke a', have you a name?
 na ēncō'koi, na'-ie (or nāc) ēncō'koi,
 you are chief.
 na ēncoko'yēt, you have been chief.
 na ha'yuat, you were laughing (I).
 na hitsu'mta, you are going to pinch
 me.
 na issēmtsēt, thy brother.
 na ietsu'mta, you are going to pinch
 us.
 na' it la'ke, your face is dirty (I).
 na iwe'-uckinto, I am going to make
 fun of you.
 na' kǎn, at your house ("chez toi").
 na' ke, you have, you possess.
 na la'k, na'e la'k, be strong! (sing.).
 na'na'-u ita'ñ na'-i (or ne'-i), where
 did you put your shoes?
 na nǎk, you are strong.
 na nla'kat, you have been strong.
 na' nla'k'n, when you are strong
 (future?).
 na' no'mc ma, where is your child?
 na neoko'-ins, while you are chief.
 na nu'k, yourself, thyself.
 na' o't, for you.
 na o't pu'nsāt, they blow at you.
 na' ca' ā'm, or ca' a' nā'e, or na caa,
 who are you?
 na caktu'mta, you are going to
 pinch them.
 na tsu'mta, I am going to pinch
 you (?).
 na' te'm ā'm, na' te'm ā'mat, you
 drank yesterday.
 na ti'et huiā'jo, you send me.
 na yil'ēn na'mtikit, (na'-iet) yil'ēn
 ā'mta (or ā'mtē), you will drink
 to-morrow.
 co'k nke'a na komho'peki, what have
 you in your bucket?
 te' nako'-i, you have to speak! get
 up to speak! (?).
 wi 'n na tsutsa'lat, you and I kicked
 him (I).
 wi 'n na tsutsa'ltsel, you and I are
 kicking him (I).
 wi n na tsutsa'ltsēl, you and I will
 kick him (I).

ya' cu'l na kiñ, that dog belongs to
 you.

nakla'klak, be strong ye!
 na'k mpe'tsta, are you tired?
 co'k (h)iwine'at nāke na'k kanwa'n-
 cūn, I found something but will
 not tell you what.
 ya'e nak tu'taihe'xe, you do this
 for nothing ("tu fais ça pour
 rien").
 naki't ā'mto, you all drink!
 naki't a' nēp, naki't a'ñc nēp, your
 (pl.) house is low.
 na'kit ieu'l'tēm, you (pl.) have caught
 (a fish).
 naki'ti nakla'klāk, you (pl.) are
 strong.
 na'kiti naklakla'kat, you (pl.) have
 been strong.
 naki't na'klaklak'n, when you (pl.)
 are strong (fut.?).
 nakit na'kamēhē, you (pl.) will then
 drink.
 nakit na'koñc, you (pl.) don't want.
 na'kit nalcoko'-in, while you are
 chiefs.
 naki't ntsēt, your brother.
 na'kit nu'k, yourselves.
 naki't n'wi tsutsa'ltsēl, we (ye and I)
 are kicking him (I).
 na'kit o'ktēm make'ne, na'kit o'kta
 make'-une, ye come to barter.
 naki't o't, for you.
 naki't pe'msta, are ye tired?
 na'kit co'koi, na'kitic co'koi, you
 are chiefs.
 na'kit coko'yēt, you were chiefs.
 naki't tsanu'k cakwinētēm nak caka'x-
 lecat, did you find the horses
 which you lost? (D-58).
 naki't teko' iu-lumlu'micta, go ye
 and roll this barrel!
 naki't te'm naka'mat, na'kit (tem)
 ā'mtem, you (pl.) drank yesterday.
 naki't yil'ēn ā'mta, naki't yil'ēn
 na'mtikit, you (pl.) will drink to-
 morrow.
 nāc, na'-ie(t) (sing.), naki't-ic(t) (pl.),
 forms of the independent pronoun.
 na'ic ipeō'k, you (sing) are a doctor.
 nāc hi'lake, you are wearied.
 nac 'noñc, you do not want.

n, 'n (L-23), and, if.

abx 'n o'kēn ičá'měhě, if you come here we will then drink (D).

ha n wi tsutsa'lat, he and I kicked him (I).

ha' n wi tsutsa'ltitit, he and I will kick him (I).

hitēt n okēt, father and mother.

John tanko'hi ya' lu'l-ici'hat, John jumped in and swam over.

kemc hi-a'-ucēn ika'-uts'n, if he had not known how to row he would have drowned himself.

kec 'n cakio'l, women and men.

Kic-mōk n Ponponne, Short-woman and Ponponne (D-70).

kic 'nto'lēn ná'xkan tí'cēn, if you are a smart woman you will not go.

kucme'l 'n cakó' o'kēt, a negro and a white man are coming (given by Teet Verdine).

nta'n, 'n tan, or (D-47).

naki't n wi tsutsa'ltse, we (ye and I) are kicking him (I).

nē n' ita'ns 'n icak 'n mōni, the world, "earth, heaven, and all people."

ntí' n pit, catfish and perch (D-49).

odl 'n ictí'hu tí'ěhě (or tí'ūne), when you are near we will start.

ōl 'n o'kēn ictí'uěhe (or tí'ūne), if you come near we will start then.

ciko'm 'n tsanu'k, cattle and horses (D-80).

cukwa'k 'n āl, bread and meat (D-76).

tē n ō, the bow and the string.

wi 'n na tsutsa'lat, you and I kicked him (I).

wi 'n na tsutsa'ltse, you and I are kicking him (I).

wi n na tsutsa'ltitit, you and I will kick him (I).

Yoyo't n Kic-yu'ts, Yoyo't and Kish-yuts (D-84).

yu'lc io'-i o'k 'nu'xts a' 'n ta'nat 'n a, send me word whether you can come or not (D-43).

-n, -ēn,

ha wa'ntsēn, tell him!

'nhatpe'n ictí'uhu (or -ěhě), when you are ready we will start.

'nhii'nat hatna'xka pa'-ihitienāna, you have sent to find me, how can I return?

'nhina'-ucēn, if you let me.

cakwa'ntsēn, tell them!

cukia'xta ok'n, you come for eating.

wi ticí 'nwa'co, I send you.

na,

hatna', how much?

hatnax kan wa'ciñ a, hatnax kan wa'ci na, how old is he?

na, to blow (?).

hino' na', it blows a whirlwind.

nagg, sun (E. D.) (cf. lak).

nāgg alliū, the sun is hot (E. D.).

nai (or **hinai**), to think, to believe, thought (cf. wif).

(h)ina'-i, thinking, thought.

ke'c cakcoke'c yo'xt wi ca'k'hinai, I think that many women are sick ("je crois que plusieurs femmes sont malades").

ca coke'c tí'xt wi hí'nai, I think that someone lies sick ("je crois qu'il y a quelqu'un de malade").

wi hina'yēt, I think this, I believe this.

wi hina'yu, I have thought of that ("j'ai pensé à ça").

yí'l to'l tsa'k hí'nai, I think that it will be beautiful weather and dry ("je crois qu'il fera beau temps et sec").

nak, to play (on an instrument).

na'kenēn, a musical instrument like a xylophone, from 2 to 3 feet long, used in accompanying dances; the violin was afterwards so called, and all other stringed instruments.

haki't naxcēn, they made a noise with a stringed instrument (evidently the same instrument as above).

na'xkeulat, they played the fiddle or violin (D-115).

wi'nā'keo, I play on (any) instrument, I play, etc.

nak, to point.

wi'nā'keo, I point to.

wi wo'cik nā'keo, I point with my finger.

wo'c nāk, or wo'c na'kin, the index finger.

yañ a' na'xco, I point at that (house far off).

tiggs naggst, fingernail (E. D.) (cf. Ak. semak [semacq], finger).

nak, to hear, to listen; E. D. naks [nacks] (the "s" is evidently a suffix).

haki't naxenän, they sounded (L-27).
hatnā'keo, I have heard.

nā'keo, I hear, I listen.

cakio'l ekali't haihai'c nā'keo, I hear a boy weeping.

co'kna'ke ha'xc, he doesn't hear.

nak, like, very.

eku'n nak o'ko, I arrive just now.

eku'n na(k) ta'mo, I have just ascended; *also* I begin mounting.

eku'n nak wa'nkinto, I begin to walk, I walk just now.

elu' nak elu', intensely hot, "hot, very hot."

hā'c hidso' na'k hidso', he is very small.

he na'k hē, he'x na'k he', very bitter, very strong.

iti' nak iti', it is very dark.

ke'-ucuxkinto na'ke ke-uciu'lkinto, I smoke while writing.

ko' nako', ko' nak ko' heavy to lift, "heavy and heavy."

ko'p nak ko'p, very white.

ku'ts nak ku'ts, dark red.

co'k (h)iwine'at na'ke na'xkan wa'ncēn, cok (h)iwine'at nāke na'kanwa'ncūn, I found something but will not tell you what.

talko' p na'k talko'p, dark blue.

tu'l wa'lc na'k wa'lc, lake billows are big.

tlā'-u na'k tlā'-u, very light (to lift).

wa'cin nak wa'cin, very old (D-95).

yuki't eku'n nak na'-utsēl, we arrived just now ("nous sommes arrivé à l'heure qu'il est").

ahina'ka (L-39), aihina'k (L-37), a hina'k (L-22), like this.

hināk, ināk (L-22), hina'ka (D-88), 96, 137), about, like, as if, of the same kind, thus, that much (L-32).

hināk wito'-ul cukiā'ko, hināk wi to'l cukiā'ko, I have eaten enough (or well).

hina'ka ō'la, as near as that ("si proche que ça").

hina'ka pel, it is so far.

hina'ka wa'ci, hina'kan wa'ci, he is that old (also said to mean "I am that old").

hic'n-tset wet'a hina'k kicet okia'-lul inak, it was as if brothers had married sisters.

ilu' wocpe' latsi'k hina'ka, about sixty years.

inaka', inakha', not like, unlike.

ne'c ta'l ō'l ina'k, cinnamon color.

no'hame-ku' hina'k, egg-shaped, "egg-like."

to'hinak, just so, because, therefore ("c'est pourquoi").

wi'c (h)aki't a' hina'ka he'-u hatu'-iv (or hatvi'v), I deem myself as high as they.

wie hina'kanto, I am that way ("comme ça je fais").

wo'ciña hina'kēt, they were as if naked, they were almost naked (L-23).

woc ke a hinak, ring shaped.

ina'ha, looking like.

ina'ha no'mc, that child far off.

iti'c ina'ha, dusk.

ku'ts ina'ha, pink.

ma'ñc ina'ha, rectangular, square.

talko'p i'naha, not much blue, sort of blue.

ti'ula ina'ha, let us go yonder! ("allons nous là-bas").

to ku'p ina'ha, half white and half gray, sort of whitish.

to-uc i'naha, to-uc ina'ha, purple, "like?", dark gray.

tol kuts i'naha, brown, "nearly red," "resembling red."

wi wo'c laklā'ke ina'ha, my hands are as if stiff.

(wic) hieptst ina'ha, I am tired.

wo'n ina'ha, damp, moist, "like fog."

ya hina'hino, na'kta hinahino'ict, one side (of a paper) and the other side (?).

na'kta (it seems to be given as a synonym of eiku'n).

na'kta iti', it is dark at this hour.

na'kta yi'l, now it is day, or clear weather ("à présent il fait clair").

ya' hina'hino' na'kta hinahino'ict, one side (of the paper, etc.) and the other side ("on this side and now on the other side it is").

naxts, **naxts** (A. R.).

naxts mañ, a small yellow-bellied turtle.

nal, *nā'l* (I), sinew, ligament, tendon.
a'kitoc *na'l ma'ñmañ*, spring frog,
"long thighs."

inté nal, throat ("l" almost inaudible).

tuts na'l, calf of leg and neighboring parts; ligament or tendon of foot.

nāl, to hunt (*nā'l*, shallow water).

anhipo'n wā'ñ cakna'l'nto, I will hunt rabbits (I).

wañ na'l'nto, I will hunt it (one).

wi na'lo, I hunt it.

wi cakna'lo, I hunt them.

nāl, shallow (water), low (water) (*nāl*, to hunt.)

kaukau' nāl, the water is shallow.

kaukau' na'l ici'ho, I cross at low water.

nāl kau'kau, shallow water.

tu'l nal, shallow water in lake.

tu'l na'let, it is ebb tide (I).

tu'l na'lkit, the tide is ebbing.

nam (cf. *iōñ*).

kē'tne na'mtsēl, we begged her to remain (D-111).

caknam hite'-u, a beggar, "liking to ask them."

wi cakna'mu, I beg.

nāts, worm, maggot, and all sorts of insects.

nā'ts ca'ca', caterpillar.

nāts yilyi'l, lightning-bug, firefly (I).

nats,

ha' cok-okina'tsne, his arms or weapons (D-129).

hak'hític ok-ina'tsúlat, they begin to fight (D-144).

ha'ñcēnto hokina'ts, stop fighting!

hokina'ts, *hukina'ds* (I), battle.

hokina'dc hañe, after the battle, the battle ended (A. R.).

hokina'dc ha'ñekit, they end the battle.

hokina'dekinto, I fight in battle, or in a duel.

hokina'dsul ha'xetan, before the battle.

natkoi, snake (E. D.) (cf. *otse'*).

na'-u (D-128), moccasin, shoe (*nā'-ú'*, hair).

kí'c na'-u, a woman's moccasins (I).

na' na'-u ita'ñ na'-i, where did you put your shoes?

na'-u hu'i, sole (of shoe).

na'-u katska'ts, *na'-u ka'tskats* (I), slippers.

na'-u koko'p, stockings (whether white or not) (I).

na'-u koko'p hatka'yicne, garters (I).

na'-u koko'p yulyu'l, striped stockings.

na'-u ma'ñmañ, boots, "long shoes" (I).

na'-u tsí'k, pair of moccasins (I).

cakio'l na'-u koko'p, a man's stockings, socks.

wi na'-u hika', I make shoes.

nā-ú', *na'-u*, hair, bristle, feather (L-25), wool, fur (*na'-u*, shoe); Ak. *cok-nok* [chocq nocq], feather (perhaps "something on the wing").

a'nhipon na'-u, *anhipo'n nā'-u'*, sheep's wool.

icāk cokno'k-na'-u ekco'lulet, or *icāk cokno'k-na'-uik co'lulet*, they feathered a man.

Kalna'-u, an Atakapa man.

kat nā'-ú', *katna'-u* (L-24), beard, moustache, "mouth wool."

katna'-u hatlāene, *katna'-u hatlā'enā*, razor, "beard shaver."

na'-u o'xox, *na'-u o'hox* (L-8), *na'-u oho'* (L), *chinkapin*, "sharp bristles" (probably referring to the hull) (D-47).

na'-u ta'-u-wala'lekit, the feather is waving.

na'-u ta'-u-walwa'letit, many feathers are waving.

na'-u tōt (or *li'l*); (bird) down.

no'-ai, Alabama Indian (A. R. did not remember this word), said to mean "chinkapin swamp man," no being apparently a contraction of *nā'-ú'* *o'xox*.

nok na'-u, armpit hair.

nokna-u, wing feather; pl. *caknok-na'-u he'-u*.

co'knok na'-u, feathers of duck.

te' na'-u, mane (of horse).

te'-u na'-u, tail feathers.

wō'l na'-u, eyebrow, "eye hair."

na-u, to arrive (pl. of *mōk*?) (cf. *akna*, in, *mōk* and *ō*).

eku'n nak na'-utsel (or *o'ktsēl*), we arrived just now.

haki't na'-ulhën, they will arrive, or when they get there.
 icna'-utsën, we will arrive, or when we get there.
 yuki't eku'n nak na'-utsël, we arrived just now, at this hour.
na-u, ne, na-i, ne-i, to let, to allow, to cause, to make, to keep.
 âm na'-uc, let him (or her) drink! (ă'mlu, let us drink!)
 âm cikna'-uc, let them drink!
 a'nka't pa'-ic na'-ulat, they left the door open (D-123).
 a'ñ-katmo'kin na'yu (or ne'-u), I put them in the window.
 ho'xp na'-ulat, they left a hole (D-139).
 ikunyu'tsip ina'-u cakna'-ucul ha', they would not let others go in (D-118).
 ina'-u, I let.
 ina'-uco, I turn you loose, I let you go.
 icāk tsanu'ki i'ñi cakna'-uc, let men search on horses (D-59).
 kau'kau na'-utne (or na'-u'ne), rain-water tub, "to keep water in."
 ko'mok ya'-u cakina'-ucene, or ko'-mok ya'-u cak'ha'ne, fish basket (cak'ha'ne, to put in).
 naki't ă'mto, let ye drink! drink ye!
 na'na'-u ita'ñ na'-i (or ne'-i), where did you put your shoes?
 na'-uc, let!
 na'-uctikit, we will let.
 na'-ucto, I will let.
 'n hina'-ucën, if you let me ("si tu me laissais").
 cakinauct a'lak, they put them (in prison).
 pu'mul na'-u ha'kit ica'tip hatna'-inst hati'dsom, when they danced they put feathers on their heads.
 cakina'-uc, I put into (prison) (sing. of obj.).
 cakinauct a'lak, they put them (in prison).
 cakina'-uculat, they placed them (in jail) (D-148, 149).
 cicakna'-uca ko'mc hă'xc, I don't let them hang up.
 ciko'm ă'maikna'-uco, I let the cattle drink.
 teyo' a'v (not a'p) nē, put the box right here!

teyo' hiya'p nē, put the box right there!
 wi âm ina'-uc, let me drink!
 wi icāk cakina'-uco, I put some men in prison ("je mets des hommes (dans le prison)"); sing. inu'leo.
 wi ko' na'-u, I make stand, I grasp and place it (or stand it).
 wi lopna'-u, I stick up something.
 wi maka'-u na'-uco, I let (or make) it fall.
 wi ok na'-uca, I let come.
 wi ca âm na'-uco, I let somebody drink.
 wi te'c mañma'ñ hatna'-uco, I let my hair grow long, or I wear my hair long.
 wi teyo' cukite-uka'ne o'ts ne'-u, I put the box on the chair.
 ya' okotka'-uc ko'n-ina'-u, bring that shirt inside! (I).
na-u, to borrow (pl.) (?).
 cakhatna'wat ti'k cak, to go to ask credit ("aller demander le credit"; "j'emprunter").
nē, low, lower; usually in the form nēp (pl. nē'pnēp) (cf. ne, earth).
 a nep, in this bend, "below here" (?).
 añ nē'p, a low house.
 ha' a' nēp, his (or her) house is low.
 haki't a' nēp, haki't a'ñc nēp, their house is low.
 icāk ne'kin pa'ko, I strike a man low.
 kau'kau nēp, the water is low.
 naki't a' nēp, naki't a'ñc nēp, your house is low.
 ne' o'ts o't, from below up.
 nēp kaukau', low water.
 nēp ke-uko'-ikinto, I speak low while sitting.
 nēp pu'nso, I blow downward.
 ne'c nēt hi'ko (or ne ti'ko), I climb down from the tree (nēt=nē o't).
 nec pol tsat net, the log is floating fast downstream.
 nēt tsāt yu'l mañmañ, striped vertically.
 no'k nēp, lower arm.
 pā'k nē'p kēt, track, footprint (of man or animals).
 wi kato' nē, my lower lip, my under lip.
 wi nē ti'co, I go downstairs, "I go downward."
 wō'l kica'ñ nē, lower eyelid (I).

yuki't a' nēp, yuki't a'ñc nēp, our house is low.

ne, nē (I), land, ground, country; E. D. né.

icāk ne-pu'mc, a plowman.

icā'k ta'-ic o'kiāⁿ yukit nē mo'n ialpe'hiulēt, strangers have come and taken all of our land.

kiwī'lc cakimōc nē'nkin, in the French cemetery (D-92).

lo'ñloñc (nē) makau', lo'ñloñc (ne'-kin) makau', the lightning strikes the ground.

nē hatmickēc, horizon.

nē hikau' nakwa'nta, *or* nē hikau' hatwa'nta, I am going to travel into all countries.

nē hu'i, in the ground (D-135).

nē-iwa'ñc, an earthquake (I).

nē i'wevc tanu'k, a mile, "one land measure."

ne'kin, on the ground.

ne'kin tā'mc, grave in the ground (I).

nē ko^a, I have taken the earth ("j'ai pris toute la terre").

nē mak o'tsip ti'cta John tewē(ta), I will go to the mountain with John (I).

nē mak o'tsip ti'cta wi itēt tewe'ta, I will go to the mountain with my father (I).

nē mōn, the United States, "the whole country" (I).

nē mo^a ko^a, I have taken the whole earth ("j'ai pris toute la terre").

nē mōn yalpe'hiulēt, they have taken the earth ("ils ont pris la terre").

nē mō'nkin wā'nta, I am to travel into all countries.

nēn ō'l, nearly home (D-108).

nē 'nitans 'n icāk 'n mōni, the world, "all people in earth and heaven."

nē pōm, a plow.

nē-po'mne, a plowshare.

nē-ci'ck (I), ni-cick, salt.

nē-cic(k) ka'-une, salt cellar, "to put salt into."

neck-ol, ni'ck-ōl, sugar, sweetening.

ne'ck-ol āk, nick-ōl ēk, molasses, "sugar liquid."

ne'ck-ol tū, neck-ultu, nick-oltu, neckotu', sugarcane, "sweet salt cane."

ne'ckoltu li'linā, sugar press, sugar mill.

ne'cpa'l ne'kin tlo'p ta't, a post driven into the ground.

ne'c teka'mc neyu'c, brush fence ("clos fait avec des branches").

nē talanka'-u, sloping, slope, slanting, leaning.

ne' ta'mkin, in a grave (D-124).

ne'-tamnāⁿ, shovel, spade, "with which to make a hole in the ground."

(ne-ta'mo) te', hole (L).

nē tutsā'lc, I stamp with my foot (=nē tuts tsā'lc).

nē tlo't, small elevation, "butte".

ne' wa'p a^a, *or* ne'wa a^a, brick house, "earthstone house."

nē-yu'ckin, in the field.

nē-yu'c nē-po'm, plowed field.

ciko'm nē-pom(ne), plow oxen, team of oxen.

Tsa'yon nē, Mexico, "Spanish country" ("dans le pays espagnol").

tsō'-ots neyū'c, cornfield.

ta'-yip ne, island in river.

wi a' nē-tsa'xkip, my house is on dry land.

wi hitēt ha nē ive'vcāt, my father has measured his land.

wi' nē hiko'kicat, he has taken my land from me.

wi ne'c ne'kin tlo'po, I stick a post into the ground.

wi ne'c tlo'po ne'kin, do.

wi nē-yu'ckin pakna'-u ti'co, I run across a field.

wi okēt tsī'pcāt Tsa'yon ne' ot, my mother removed to Texas (*or* Mexico).

wic nē po'mo, I plow; pl. wi pom-po'mo, I plow repeatedly upon this spot, upon this place.

ne' uici, the earth (*or* land) is large (E. D.).

nemakhaū, ne makhaau, lightning that "strikes the earth" (E. D.).

ne, ripe (pronounced a trifle shorter than the preceding one).

he'-u ne, many ripe fruits.

ne'ha, unripe (fruits).

ce'c ne'kin, fig season (July).

tepu'k ku'tskuts ne'kin, plum season (before July).

tepu'k ne'kin, peach season (July).
neklagg, hill (E. D.) (perhaps this contains ne, earth).
nēl, tongue; E. D. needle.
nelkitson, partridge, quail (i. e., the bob-white) (E. D.) (perhaps itson=little).
nec, **nē'c**, **ni'c** (L-2, 3, 35), tree, wood; see kagg (E. D.).
 ehe'-u ne'c, gum tree (D did not know this word).
 hila'ñ tē ne'c, big laurel, magnolia(?) ("gros laurier") (described as a tall tree with white flowers and no spines).
 kako'k nieta'mc nīt, five-rail fence.
 kō'ñ ne'c, hackberry, "heavy wood."
 ku'ts-pa'kico ne'c, I chop the tree down ?
 li'l ya' nec, this wood is soft.
 li'la ne'c, china tree.
 lo'ñloñ ne'c kō'ñēt, lo'ñloñ ne'c ko'nkit, the lightning struck the tree.
 ne'c āk, green tree; pl. ne'c ā'ke (?).
 ne'cāk, sawdust.
 ne'c akili'ke to'lka la'u ha'xe, wet wood doesn't burn well.
 ne'c a', wooden house.
 ne'c ā'ñ, soap, "stick grease."
 ne'c ā'ñ hika, I make soap.
 ne'c ā'ñ hima', sweet smelling soap.
 ne'c ā'ñ himāt to'l(ka), the soap smells good.
 ne'c ā'ñik hatsa'-ukco, I wash with soap.
 ne'c hatsā'tskit, the wood is cracking.
 ne'c hēts, big log, thick firewood ("grosse bûche").
 ne'c he'-u ko'tso, I cut a heap of wood.
 ne'c he'-u lau'kit, a lot of wood is on fire.
 ne'c he'u po'lpol o'kit, much wood comes floating.
 ne'c he'-u cakta'mo, I climb many trees.
 ne'c himām la'wiû, I have burnt a cord of wood.
 ne'c hi'cu, I plant a tree.
 ne'c hidso'm ke-ucaku'dskit, I whittle on many sticks.
 ne'c hidso'n ke-uku'tskit, I whittle off from a stick.
 ne'c ho'pcne, a big auger.

ne'cik hipa'kat, he hit me with a club (?).
 ne'c ipa'xe, saddle, "wooden seat" (D-132).
 ne'c i'c, a rotten tree; pl. nē'c i'c he'-u, nē'c i'cic, rotten trees.
 ne'c icōl, wooden nail.
 ne'c katska'tsiene, plane ("rabot").
 ne'c kaukau' otse po'lc-wa'nkit, wood floats on the water.
 ne'c ke'-ukatskatsiento, I plane off.
 ne'c ki'ñcne, a small saw, ("passe-partout pour scier").
 ne'c-kiñc ta'mc, a lumber mill, "what saws the wood."
 ne'c-ki'ñc ta'mc a', saw cutting-house (D-135).
 ne'cki ta'mtsat tamhe'-uc, the spider goes up the tree.
 ne'c ko'k, a crooked stick, a crooked piece of wood.
 ne'c kō'ts, nickōts, stump, "cut tree" (I), "cut wood."
 ne'c ko'tso, I cut wood.
 nec kuts, red oak, "red wood."
 ne'c la'wine, firewood.
 ne'c li'l, soft wood; pl. nē'c lilil.
 ne'c mā'k, a knot in wood.
 ne'c-māñ ne'c (long leaf) pine.
 nec moñ, nic mūn, ne'c mū'ñ (I, L), pine tree; E. D. nic min [nishmiin], nic mun.
 ne'c moñ ēñ, tar, "pine grease."
 ne'c-mo'ñ ē'ñ (or e'ñek) ekco'lulet, ni'c-mo'ñ ē'ñ ekco'lulet, they tarred a man.
 nec-moñ ēñ wi ikco'lo, nic-moñ ēñ wi ikco'lo, nic-moñ e'ñik wi co'lo, I rub tar with.
 ne'c-muñ nēc, pine tree, "fragrant wood tree."
 ne'c na tanu'k ko' iya'-u, you lift a stick at one end.
 ne'c nēt (or nē o't) hi'ko (or ne ti'ko), I climb down from the tree.
 ne'c pa', wooden mortar (I).
 nēc pa'l, ne'c-pa'l, (1) shingle, board, (2) wagon, cart, "flat piece of wood" (?).
 ne'c pa'l hidso', ni'c pa'l hidso', (1) small board, (2) carriage, buggy ("voiture").
 ne'c-pa'l idso'kin, in a carriage (D-46).

ne'c pa'l lumlu'mic(t), ni'c pa'l lumlu'mic(t), wheel, "turning board."
 ne'c-pa'l lumlu'mckit, the wheel turns.
 ne'epa'l ne'kin tlo'p ta't, a post driven into the ground.
 ne'c pa'lpal, pa'lpal, shingles, sawed boards; ne'c pal, a shingle (pal=flat).
 ne'c palpa'l a'inkin, in a plank house (D-74).
 ne'c palpa'l hidso'm, small shingles (cypress).
 ne'c pa' wa'k, pestle (I).
 ne'c pe'-u, wood swelled up.
 ne'c pe'-ukit, the wood swells up.
 ne'c pe'wico, I swell up the wood.
 ne'c po'l-tsa't ne't, the log is going down stream.
 ne'c ci'xt, bucket, pail.
 ne'c cokiulnă, pencil (I).
 ne'c coxkita'-une, scaffolding, scaffold.
 ne'c coxkita'-une ka'-u, I erect a scaffold.
 ne'c tsik tsika'dip, between two sticks.
 ne'c tso'mc, cane ("bâton").
 ne'c taka'mc ickă'm, large thick limbs.
 ne'c taka'mc neyu'c, brush fence ("clos fait avec des branches").
 ne'c taka'-ue ickă'm, a large thick limb.
 ne'c ta'l, bark.
 ne'c ta'l kima'ti, fiber bark, "inside bark."
 ne'c ta'l ô'l, cinnamon ("cannelle").
 ne'c ta'l ô'l ina'k, cinnamon color.
 ne'c ta'mo, I climb a tree.
 nec-tă'mc, rail, "split wood."
 ne'c ta'mcēt, a split tree, the tree is split; pl. ne'c ta'mtamcēt.
 ne'c-ta'mc ka'kok, a rail fence.
 ne'c ta'mc ne', wedge.
 ne'c te', a wooden bow (I).
 ne'c tēka'mc, (1) brushwood, (2) tree limbs ("des branches").
 ne'c-teka'mc kamka'mc, the limbs stand out from (the tree).
 ne'c teka'-uc, branch, twig; pl. teka'mc.
 ne'c te'xlk tāt, the tree is blooming, the tree stands in bloom.

ne'c tewa'c mañma'ñ, magnolia tree, "broad leaved tree" (I).
 nēc to'ltōl, hard wood, "good wood"; sing: nēc to'l.
 ne'c tlo'pne, post.
 nēc wāl, wooden floor and ceiling.
 ne'c wa'lc, floor of room.
 ne'c wa'ñne, footlog, bridge.
 ne'c wa'c, leaf of a tree; pl. ne'c te'wac.
 ne'c wa'c tāt, brown, "leaf yellow" (color of dead leaves).
 ne'c wi'l, root.
 ne'c-wi'l ka'mkame, the roots stand out from the tree.
 ne'c wi'l mōn (h)atmickēc, the roots of the tree stretch out around.
 ne'c yalwa'nkinto, I carry wood in my arms.
 ne'tatat nēc, an orange tree.
 pa'kan nēc, pecan tree.
 pa'ktsa'xc ne'c, pa'dsa'xc ne'c, pa'dsake ne'c, pa'ktsa'kc nēc, pa'ktsa'xc nēc, hickory tree.
 ce'c nēc, fig tree, mulberry tree (?).
 ciwat tē ne'c, prickly ash ("arbre avec des piquants," "frêne piquant").
 cukco'c pa' ne'kin, the bird's nest is in the tree.
 texlk la'k ne'c, sunflower stalk.
 te'xlk ne'c, all flowering trees (and also the climbing jasmine).
 tiu-pa'mtēt ne'cik, the one going to beat with a club.
 to'pict ne'c, oak tree, "acorn tree."
 wi nēc kō'tso, I cut wood, I chop wood; freq. wi nēc kotsko'tso.
 wi ne'c kutsnăhik ta'mco, I split with a knife.
 wi ne'c ne'kin tlo'po, I stick a post into the ground.
 wi ne'c pa'-icik ta'mco, I split with an ax.
 wi ne'c tamta'mco, I split (the same block) into several pieces, and I split many logs (each separately).
 wi ne'c tlo'po ne'kin, I stick a post into the ground.
 wi no'k pu'k ne'c yalwa'nkinto, I carry an armful of wood.
 wi'c to'hia nespalkin, I get into a carriage.
 ya' ne'c puhitsē'cta, I am going to jump over this log.

yil ka'fīmūn ne'e, post oak (D did not know this word).
necōum [neshooum], Indian corn (E. D.) (cf. tso'-ots).
netswopst (C), **netskopst** [netscōpst] (P), wild cat (or lynx), catamount; Creole, pichou (E. D.) (cf. cake).
ne'tatat (*not ne'tat*, in sg.), orange (probably from nec, tree, and tāt, yellow).
 ne'tatat ickām he'-u, large oranges ("grandes oranges").
 ne'tatat nēc, orange tree.
 ya ne'tatat, this orange ("celle orange").
niā'l (I), **nial**, **nyal**, wild cat (*not pichou*).
nihu, to lie down; E. D. holli.
 pi'lkin ni'hue, I lie down on the bed.
 ti'knī'hue! go and lie down! ("*allez-vous couchez!*"); pl. ti'u no'kients! or ti-u no'kients.
 wi' ni'hua, I lie down; pl. mōn nokhu'let.
nik, **nik**, teat, milk; E. D. nik, milk.
 ni'k ēñ, butter.
 niku'ts, nipple; E. D. nikidst, teat, female breast.
nik'ha'-u, **nika'-u**; to run after, to pursue.
 nik'hā'-u, I run after something or somebody.
 nik'ha'-ut, he runs after it (?).
 ciwa'n nika'-ukit a'npāke, the cat ran after the mouse.
 co'k nik'ha'wu, I run after something or somebody.
nikiiil (C), **nikib** [nickib], woman, wife (E. D.) (cf. nik, "milk").
 ha nikiil [ha nickiil], ha nikul, his wife (E. D.).
 nikiil-icpe [nickiil-ishpe], girl, young woman (E. D.).
 nikiil yol [nickiil iōl], the woman is wicked ("mechante") (E. D.).
 wi nikiil [ouèè nikiil] (C), uē nickib, my wife (E. D.).
nike, gum, for chewing; E. D. niks (cf. nik, milk).
nīl, **nīla**, grandchild, grandmother.
 ha' nīl, her grandchild (D-90).
 ha caknī'l, her grandchildren (D-86).
 wi nī'l, my granddaughter.

wi nila', my grandmother.
niltaks (niltax), Akokisa word for ship, vessel (see tu).
nima, to kill; E. D. namma.
 hinima'haxe, or hinima'ha, don't kill me!
 hiyē'n he'-u nima'-at, (he) killed hogs.
 hiyē'n he'-u caknima'-ulat, they killed many hogs.
 hiyē'n nima'-at, a killed hog (?).
 hiyē'n nima'-ulat, they killed a hog.
 hiyē'n tem nima'-utsēl, we killed a hog yesterday.
 John co'xko-i pa'm nema'-at, John beat the chief and then killed him.
 kucmel nima', the negro killed.
 kucme'lik nima'at, a negro has killed him (kucme'lik is here the subject) ("un nègre l'a tué").
 nima'ko'xc a'-uculat, they could not kill him (though they wanted to).
 nima'-u, I kill.
 nima'-utsēl, we killed (D-66).
 noha'mc he'-u ca'knima'-u, I kill many chickens.
 Palna'l hila'-i wa'ci kie pa'm nimāt, Palnal's wife, the old woman, beat him to death (L-18).
 Pa'lnal hila'-i wa'ci pām-nimāt, Palnal was killed by his oldest wife by beating (L-18).
 wi no'mc nima'-ulēt, they have killed my child ("ils ont tué mon enfant").
 wi cokō'n nima'-ul kahiyāt tik'hu', I went to the place where they had killed a beef.
niñ, **ni'n** (I), louse.
 niñ tsil (D.), nĩ tsil (A. R.), small lice, ticks (?); perhaps means "louse egg."
nishtomam [nichtomam] or **nishtomann** [nichtomann], lizard (E. D.) (cf. ma'kets).
nīt, (1) thorn, (2) honey locust ("garofier").
nīt (D-97, 148), **nit**, five (pronounced like word for "thorn"); E. D. nitt.
 hika't nīt ya' ha'l cokī'ñ wi'(c), I am five and a half feet (tall).
 kako'k nicta'mc nīt, a five-rail fence.

laklā'ke nīt, five dollars.
 nī'tsēm, five apiece, five to each.
 nī'tip, five times.
 nī'tip hipo'nso, fivefold.
 halg niitt, fifteen (E. D.).
 hehin nitt, fifty (E. D.).

nō, spoon.

no, to whirl (?).

hi'no, i'no, whirlwind.

hino' na', it blows a whirlwind.

noha'mc, **no'hamc**, domestic fowl, chicken; E. D. tsī'kilik.

noha'mc a'yip, turkey, "chicken in swamps" (L-5); E. D. skillig.

noha'mc a'yip hatania'ns, wild turkey ("un dinde").

no'hamc hatpatspa'tsicat, the chicken is fluttering (poising for a flight).

noha'mc he'-u ca'knima'-u, I kill many chickens.

no'hamc icom, little chickens.

no'hamc kīc, hen (I).

noha'mc ko'-ikit, the rooster crows (I).

no'hamc ku', hen's egg.

noha'mc ku'-at, the hen is laying eggs.

no'hamc ku' hināk, egg shaped.

noha'mc ku' ilu'e, a boiled egg ("œuf bouilli").

noha'mc ku itsa'-i, fried eggs, omelet.

noha'mc ku' ko'p, white of egg.

noha'mc ku' ta'l, egg shell.

noha'mc ku' tāt, yolk of egg, "yellow of egg."

noha'mc ku'-ulat, hens laid eggs.

no'hamc ca'kiū'l, rooster, "male fowl" (I).

noha'mc caku'at, hens lay eggs.

noha'mc utspa'xc, a setting hen.

ciwa'n noha'mc cakococmeat, the cat scared the chickens; sing. of obj., cocoleat.

nok, arm, wing, fin; akna'k (A. R.); E. D. and Ak. nok [nock (C)], arm, and perhaps appearing in Ak. word for feather coknok [choeq noeç].

nok āt, armpit (I).

noka-une', no'ka-une (I), wing of bird.

no'k ha'l, tail fin.

no'k kam, fin; pl. no'k kamka'm.

no'k kam, noka'm, shark, "fin standing out."

no'k ko'tsti, left arm (I).

no'k-na'-u, nokna'-u, hair on armpit, wing feather (I), feather; pl. caknokna'-u he-u.

no'k nēp, lower arm.

no'k o'ts, upper arm.

no'k cuk, elbow (I); Ak. seksa [secsa] ("coude").

no'k cuk ko'tsti, left elbow (I).

no'k cuk wo'eti, right elbow (I).

no'k te'-u, shoulder; Ak. est.

nok te'-u me'lmel, no'kte-u me'lmēl (L-6), also nokte'-u me'l and nokte'-u, goose (tame and wild), "shoulders (or ends of wings) black" ("dont les ailes sont noires"); E. D. enetst.

no'k wo'eti, right arm (I).

oko'tka-uc māñ nō'k, coat sleeve.

wi no'k pu'k ne'e yalwa'nkinto, I am going to carry an armful of wood.

nōk, to lie down (plural) (cf. nul).

ti-u no'kieints, ti'u nokients; they lie down.

nōx, horn.

no'x teka'mc (I), no'x, tēka'ms, antlers, "many prongs."

coko'm no'hik ima'nkit, the cow pushes with the horn.

co'kom nox (or nōx), the horns of a cow.

n'ox, 'n'o', ēn'ō'x (D), face paint, red; E. D. ō'fg.

hatiu'lco 'n'o'hik, they painted themselves red (L-24).

'n'o'kuts, vermilion.

noxco' or **na'-uco**, brier (of any kind). (der. from ox(?)).

nol, means something connected with the bank of the river, or a hill along the river (cf. neklagg in E. D.).

No'lkop, a boy of Louison's named from the above; perhaps "White bank."

nome (L-37, D-38a, 63, 65, 80, 99, 102), child (word used by both sexes).

a' nome, ha' nome, these children.

ha cakno'mc, her children (D-85).

hāc no'mc tanu'k ipu'ts ke, he has but one child.

ina'ha no'me, *or* no'me pēl, that child far off.

ki'cee no'me, little girls ("petites filles").

kie no'me he'-uc, a woman who has many children.

ki'c no'me ke'-at i'ti ilu', this woman had a child last year.

na' no'me ma, where is your child?

no'mcsēm, children alone (D-107).

no'me tanu'k haihai'c hi'kit, a child is coming down weeping.

no'me ta'nuk ipu'ts, but one child.

no'me temak itlo'petit, the children kneel.

no'me wa'ñ-haihai'ckit, the child is weeping (I).

cakio'l nome, boys.

Tsaxta' hakit no'me ica't cakpalpa'l-icat, the Choctaw flattened their children's heads.

to'ke no'me a^kkā'mcne, ball for children to play with.

wi no'me kāwe't, my child is dead.

wi no'me nima'-ulēt, they have killed my child ("ils ont tué mon enfant").

wi no'me tsik cakitsyutsickinto, I raise two children.

wi cakno'me, my children (D-64).

wi cakno'me wāñ-anka'metit, my children are playing (I).

ya' no'me, those children out there.

nōn (?), to visit, to walk (pl. stem?).

haki't ti'u cak'no'nhulet, they took a walk, they went out (visiting).

cakno'nso, I (visit), go about, out of doors (*not* no'nso).

ti'k cakno'nso te'm, I took a walk yesterday out of doors.

ti'u-sakio'ns icwā'ñēhē, we will start to go and visit (D-46).

yu'kit tiu cak'nonstsēl, we take a walk, we go outdoors.

no'o'ho, no'hoho, no'-oho (I), chestnut (perhaps intended for chinkapin, see ná'-ū'); E. D. atsaù.

ntsēt, nsēt, hicntset, issentset brother.

haki't ntsēt, their brother.

ha 'ntsēt, his (*or* her) brother.

hie'ntsēt, brothers (L-21).

issēntsēt he'-u, brothers.

na issēntsēt, na icentset, thy brother.

naki't ntsēt, your (pl.) brother.

wi hicintsēt hilai, my brother's wife, my sister-in-law.

wi icēnsēt, wi issintsēt, my brother.

wi icēnsēt hidsóm, my younger brother, "my small brother."

wi icēnsēt yūds, wi issēntsēt yūds, my elder brother.

yuki't ntsēt, our brother.

ntē-i, to scare (see cō(l)).

wi nte'-ito, I frighten somebody.

wi coco'le hintē'hi hā'nulet (*or* hā'nulet), they came near scaring me to death.

nt'i', ndi' (L-5), nti' (D-49), a'ndi', catfish, and fish in general. There seems to be considerable doubt whether this word or ya'-u was the generic term for fish, each apparently having a specific as well as a general application.

ndi' caklu'e, ndi' ca'kluc (I), scales of fish.

wie icu'l ndi', I catch one fish; cakicau' (tsēl), we catch them.

ntul, mouth (of river) (cf. ta, tohi, *and* in).

ta'-i ndu'l, ta'-i ntu'l, mouth or pass of a river.

nuk, self.

wi nu'k, myself (and I alone).

na nu'k, yourself (and you alone).

ha' nu'k, herself, himself, by herself *or* himself (D-89).

yu'kit nu'k, yuki't nu'k (D-108).

na'kit nu'k, yourselves.

ha'kit nu'k, themselves.

haki't tsik nu'k, their two selves.

hiku' wi nu'k tik i'ka ko', I want to make soup myself.

icak ha' nuk, a man alone, "a man himself."

we nu'k hatkolkō'kco, we nu'k atkolko'leo, I rub myself.

wi nu'k hatsa'mo, I bite myself.

wi nu'k hatinu'co, I hide myself.

wi nu'k hattsā'ñco, I push myself.

wi nu'k kē'to, I stay by myself; pl. tu'xtsēl.

nul, to dwell, to live, to remain, to be left, to lie (pl. of ke) (cf. nōk).

a nep nun nulti'hinst, (they) inhabited villages in this bend (*or* below here).

ickali't-nu'l-wilwi'lhiento, I rock a child lying down.
 nu'lip, left there; tixt, lying.
 nu'l ka't'n, when laying the foundation and making a mill (D-136).
 nu'l kēt, settled.
 nu'l ta'mtin, when digging a foundation (D-135).
 nulti'hinst (L-1, 2, 14), nultehi'nst, they lived, they were settled, they inhabited.
 nū'netntat, she lived (in a wooden house).
 nu'ñ nulti'hinst, to live in a village.
 o'k-inu'lulat (D-125), okinu'lulat (D-114), they gathered (together).
 pak-nu'lo, I leave a footprint;
 pa'm-nu'lo, I leave many footprints.
 pam-inu'lulat, they left many footprints.
 pa'm nu'lip ti'xt, tracks of many lying there.
 pam-ti'xt inu'lulat, they left many footprints lying there.
 wi ya' nu'ltihinst, I live or exist there ("je vis là," "j'existe là").
 nūm, on the side (cf. inō').
 num tanu'k ite'wo, I ride on one side.
 nūn, nūn (L-1, 2), nu'ñ (L-14), nu'n, nūⁿ (I), village, town.
 a' nu'nkin, at this town (D-91).
 ha nu'nkin, at her home (D-89).
 kiwi'lc nū'nki ica'kēt, I (or he) was born in a village of whites.
 nūn-kētntat, she (or he) lived in the village (D-74, 94).
 nu'nkin, in a village, in villages (D-30, 31, 53, 71).
 nu'nkin kē'tnto, I live in a village.
 nuñ nultehi'nst, they existed in villages.
 nūñ ti'xt nūn wā'ñu, I walk everywhere in the village.
 nūñ-u'e, nu'ñ uc (I), big village, city, town ("ville"), New Orleans.
 nūñ-u'eip coko'-i (or co'xko-i) kitsā'k ā'm-kawēt, the village judge was drunk.
 nū'ñ-uc mo'n, the whole city.
 nu'ñ uc wā'ñe, street.
 tu'l nūⁿ, village on the (upper) lake ("village sur le lac (supérieur)").

wi nu'ñ o't (or u't) pa'-i hiti'c(t) ko, I want to return home to my village.
 wi nūⁿ u'ekin ke'ta, I stay in New Orleans.
 yuk'hi'ti nūñ hēts, great Indian village (hatanians may be added).
 yuk'hi'ti nūⁿ hidsoⁿ (or hidso'm), small Indian village.
 o, ō, string, cord, rope; to thread; Ak. ok. (but see ok).
 ka't kec ō, bridle, a rope of horsehair made into a bridle.
 kokokxic(t) o', fishline.
 o hēts, big cord.
 o hidsoⁿ, small cord.
 o' koⁿ-ma'nico, I take and stretch a cord ("je l'ai élongé").
 tē n ō, the bow and the string.
 tē ō, bowstring.
 tolho'pc hokico'mik oⁿyu (or o'ne or o'ñe), I thread a needle ("j'enfile une aiguille").
 wi o' koⁿ-ko'mico, I relax a rope (or a cord) (I).
 wi o' koⁿ-ma'ñico, I stretch a cord (I).
 ō, on the edge of, on the bank of, near (cf. ō'ci, on the edge of, which indicates still greater nearness.)
 a'ñ ta'-i o', the lodge is by the river (I).
 a'ñ ta'-i o'at, the lodge was by the river (I).
 a'ñ ta'-i o'tikit (or o'to or o'ta), the lodge will be by the river (I).
 ta'-i o', ta'-i ō (D-45), by (or close to), the river, on the bank of the river.
 wā'ñe o', along the road.
 ō, o, to come; E. D. ohf (cf. mok and na-u).
 a'p o'k, come here!
 a'v (or a'f or a'bḡ) 'n o'kēñ icā'm-(ēhē), if you come here we will drink.
 eku'n nak o'ko, I have just arrived; pl. na'-utsel and o'ktsēl.
 ha' hi'la-i a'v o't'ēhē, his wife will come here.
 hakit cakyi'keta o'kulēt, they came for buying.
 ha' ko'-ita' o'kat, he came for talking.
 ha' o'k hi-u'at, he came to see me.

(h)a' o'kit, he (*or she*) is going to come ("il (elle) va venir").
 hio'k ax, I did not come ("je ne suis pas venue").
 hioke'cia, hioka'xcat, hioke'cip hio'k a'xcat, because I was sick I did not come.
 hiti we', come with me!
 (h)u'kāk, u'k-āk, source, spring, "water coming" (?); E. D. aggti-hōu.
 i'cak iko ko'ulet, *or* ha'kit icak ko'ulet, they had a man arrested (*or* seized) (iko given as meaning "coming down," but it may be "wanted him" *or* ko^a doubled).
 icā'k ta'-ic o'kiā yukit nē mo'n ialpe'hiulēt, strangers have come and taken all our land.
 Jack kaukau' o'k ā'mkit, *or* Jack kaukau' o'k ā'm'ne, Jack comes here for drinking water.
 John pu'm hik'hu'kit, John is jumping, John comes jumping (?) (I).
 kakau' itsi'(k) iwāt, the sun rises, the sun comes up.
 ku'tan okti'cat, a long time has passed, a long time has come and gone.
 lo'xkin iwā't'n, he came on the prairie (L-35).
 mō'm okti'cat, the mole came and went, the mole has come by ("a passé là").
 na'kit o'ktēm make'ne, *or* na'kit o'kta make'-une, ye come for bartering.
 na o't pu'nsat, they blow at you.
 'no'kne, you to come (D-42).
 'nt'ha' ike o'k'n, 'nt'a'-ike o'k'n, where do you come from?
 nya'-uta 'no'kne, I will wait for you to come.
 okhu'-ulat, they went to see them, they visited them (D-122).
 okhū' ya, they came and looked at him and (D-116).
 o'kia'-uc, I can not come.
 oki'nat, he has come to hunt for (me).
 okiñeat, he has come to hunt for (something).
 o'k ichu', come and see us! (D-68).
 o'k-iu'xts, I can come, I am able to come

ok make', to swap, "to come and swap."
 o'kmē, to come (A. R.).
 o'knto, come ye here!
 ok'nu'xts a', whether you can come (D-42).
 okcak'hu'ulat, they went to see them, they visited them (D-122).
 okcēkia'lat, he came and arrested them (D-148).
 o'k ya, they came (o'kiā^a is a wrong form).
 o'k ya pe'neat, he came and cured (D-56).
 ol'ictiwe ok, come with me! come near me!
 o'l i'wat, it comes nearer.
 ol 'n o'kēn icti'uēhē (*or* ti'ue), if you come near we will start.
 o'n, come here! ("viens ici").
 ot, at (said to be derived from this stem).
 pai-o'k, pa'-i o'k, come back! ("viens done!"), coming back (D-76).
 cakiko'mta o'ko, I come for fishing (cakiko'm and cakiko'mne can also be used).
 co'kai 'n-o't ha'xenan, why do you not come here? (o't=this way).
 cukia'xta ok'n, you come for eating.
 cu'kike tu' iwāt, the boat (*or* canoe) comes from below ("la pirogue va venir d'en bas").
 tsanu'k wi o't iwāt, the horse comes toward me.
 te'wike tu' iwāt, the boat (*or* canoe) comes from above ("la pirogue va venir d'en haut").
 u'k a'mta, come to drink!
 wi hitēt hio'knā o'ñc, my father does not want me to come.
 wi kān pa'i o'kta John tewē, I will go home with John (I).
 wi o'k na'-u ca, I ask them to come, wi ok cak i'nu, I let somebody come.
 wi o'ko, I come.
 wi o't pu'nsat, they blow at me.
 wi pai' o'ko, I return home.
 wi payo'ko, wi pai' o'ko, wic pai iwāt, I return, I come back.
 ya' icak akipai-i'ke o't, this man comes from the south.
 ya' i'cak hiki'ke o't, this man comes from the west (hikike=hike-ike).

ya' ícak ho'leike ôt, this man comes from the north.

ya' ícak to'like ôt, this man comes from the east.

ya'-u ti'k-hí'ok'n, wait till I come!
yi'l iwá't'n, in the daytime he came (L-36).

yu'kit hatu'xtsicta o'kit, we come for learning.

yuki't pai' ô'ktsen, we return home.

yu'le io'-i ok' nuxts a, send me word whether you can come or not!

yu'le caki'n o'k, a written invitation to come to visit (D-42 (title)).

a ogghe, a okghè, he comes (E. D.).

-o, -u, subjective pronominal suffix of the first person.

hatpe'-o, I am ready.

hi'cu, I plant.

pa'lu, I break or split.

pa'mco, I have beaten.

pa'hi'co, I close.

wi pa'mico, I throw away.

wi pa'tso, I squeeze.

wi penio, I have healed him.

wi pi'co, I make crooked.

ôfg, oofg, red (E. D.) (see 'n'ox).

oi, o-i, to sleep; E. D. oi; Ak oit(e) [oyte].

eti' a' o'yu, yesternight I slept here.

o'i ti'xt, he lies asleep.

o'-i yo'x, they lie asleep.

wi' oi', I sleep.

yuki't o'-ita, we will sleep ("nous dormirons").

yuki't tiuo'-ilo, let us go to sleep ("allons dormir") (ti-u, going).

o-i, to send.

cakyu'le cako'-i ayi'l, a letter sent to-day.

cakyu'le cako'-i ha', a letter not sent.

cokiu'le o'-iu (or o'-yu), I sent him a letter.

cokiu'le cako'-i-u, I sent them a letter.

wie o'-i, I am sending.

yu'le io'-i o'k 'nu'xts a' 'n ta'nat 'n a', send me word whether you can come or not (D-43).

ok, o'ka, oka' (D-121), to weave ("faire au métier"), blanket, cloth, etc. (possibly compounded of o, cord, and ka, to make).

ho'kicom tũ'ke, a spool ("une pelote de fil").

hu'í okotko'me, hu'í otka'-uc, under-shirt.

it'he' okyu'l, neckerchief, "neck handkerchief," necklace(?).

ka'-ico okotka'-uc, I mend a shirt.

kako'k tim, picket fence.

ki'n hico okotka'-uc, kí'ñxico okotka'-uc, I have ironed a shirt.

kidsó'ne wi ukutka'-uc ma'ñkin teho'p la'wat, the fire burnt a hole in my coat.

ku'ts oki'-ya'-u, red flag.

o'ka ko'p, white cloth (D).

oketa [oqueta], a covering (Ak.).

oketasen [oquetasenne], pants (Ak.).

ok'hi'a, ok'hia', sail (of a boat).

ok hidsa'm, a double (or thick) blanket (I).

o'ki ka'n (I), or o'ki ka, canvas (kan, "is made").

o'kin, in a blanket (D-126).

okico'm añicna, wax ("cire"), "to grease thread."

okico'm, hokicōm (A. R.), thread, ("perhaps from ok and icōm").

okmesl [ocqmesle], a blue or black covering (Ak.) (Rivet has "white or black" but I adhere to the Newberry Library copy for obvious reasons.)

o'kok, fence (L), (see kak).

o'kotka'-uc, okotka'-uc (I); shirt; pl. okotko'me (from ok, "cloth," ot "for," ka-uc, "with?").

okotka'-uc hatpa'ts imi'cinto, I will wash shirts for myself (D says this is wrong).

okotka'-uc (i)nte' tsūxl (or tsu'l), shirt collar.

okotka'-uc ícak he'-u cackcopāts (h)imi'cinto, I wash shirts for others.

okotka'-uc ke'-upa'tsnto, I wash a shirt.

okotka'-uc ko' ina'-u tsa'xk, take back a shirt for it is dry! ("rentre une chemise, elle est sèche").

o'kotka'-uc mañ, oktka'-uc māñ, coat, overcoat, "long shirt."

o'kotka'-uc ma'ñ hō'pe, coat button-hole.

okotka'-uc ma'ñ ko'm-tat, an overcoat hanging, an overcoat hung up (lit. standing erect).

oko'tka'-uc māñ nō'k, coat sleeve.

okotka'-uc mōk, waistcoat, vest,
"short shirt" (I).
okotka'-uc nte' tsu'l, shirt collars.
okotka'-uc pā'tsēmo, I wash a shirt;
pl. okotko'me ca'kpa'tsēmo.
okotka'-uc tsa'ki-u, I dry a shirt.
okotko'me catki'ñhico, I iron many
shirts.
o'k yu'l, handkerchief, also any
striped cloth.
ok yul hokin (L), handkerchief,
"striped cloth."
okyu'lik, with a handkerchief
(D-121).
o'k yul ickām, shawl, "broad hand-
kerchief" (I).
sakio'l-cukoke', pants.
ca' ta' ha' okotka'-uc pa'tsēmo, I
wash one shirt for another (per-
son).
tsa'kina-u okotka'-uc, I dry a shirt
(?).
tolho'pe hokieō'mik oñ'yu (*or* ō'ne
or ō'ñe), I thread a needle ("j'enfile
une arguille").
tu' cī'l ok'hia' kē, the schooner has a
sail.
wi ke'-u-hoka'kinto, I sit weaving (I).
wi ke'-u okcoka'kinto, I weave many
things (perhaps from ok, "cloth,"
cok, "things," ka, "to make,"
-kinto, suffix).
wi okakinto, *or* wic ke'-u-hoka'kinto,
I weave.
wi okotka'-uc ke'-u-pa'tsnto, I wash
a shirt (I).
wi okotka'-uc-ma'ñ l'ike, my coat is
used, my coat is worn out.
wic okotka'k ikilī'kie (*given as* wi
cokotka'k ikilī'kie), I soak the
cloth.
ya' okotka'-uc ko'n-ina'-u, bring
that shirt inside! (I).
ōkc, cheek; E. D. **okst** [ockst].
ō'ke āl, cheek.
ō'ke āl atku'tsine, red paint for
cheeks.
ox, **ōx**, sharp, thorny (see noxco').
kudsnā'n o'x, a sharp knife; pl.
kudsnā'n o'xo'x.
na'-u o'xox, na'-u o'hox (L-8),
na'-u o'ho, chinkapin, "thorny
bristles."
ōxo'x, o'xo'x, briars.

ōl, ō'l (D-63), near, close, near to
("près de") (pronounced nearly
like word for "sweet").
a ōl, near here, pretty near, close by.
hakit o'l caktiwē, close to them.
hina'ka ō'la, (it is) as near as that
("si proche que ça").
kakau' itsi'xnē ō'l, the sun is on the
point of culminating, the sun is
soon going to culminate.
nēn ō'l, nearly home (D-108).
ōlhika'-u, I am hungry, "I am on the
point of dying" (?).
ōlhika'-u ha', I am not hungry.
ol isktiwe ok, do not stay behind!
come with me!
ōl i'wat, it comes nearer.
ō'dl 'n icti'hu ti'ēhē (*or* tiune), when
you are near we will start.
ōl 'no'kēn icti'uēhē (*or* ti'une), if you
come near we will start.
ckopol, soup bowl, any large-sized
bowl (see ckop).
wai' ō'l, near the stone.
ōl', sweet.
ko'nān ō'lol, konā'n olō'l (L-4),
sweetpotatoes; sing. ko'nān ō'l.
neck ōl, nick ōl, sugar.
ne'ckol-āk, nick-ōl-āk, molasses.
ne'ck-ol tū, neck-ul tu, nick-ol tu,
ne'c koltu' (I), ne'c kotu', ne'c
kultu', sugarcane.
ne'ckoltu lī'līnā, sugar press, sugar
mill.
ne'c ta'l ō'l, cinnamon ("cannelle").
ne'c ta'l ō'l ina'k, cinnamon color.
cu'kwak olo'l, cu'kuak olo'l, cu'kuak
ō'l (I), cake, "sweetbread."
cukwak idso' (o)lol, pie, cake,
"sweet small bread."
ōl', **ōl** (L-8), persimmon, plaquemine.
ki'wilē ō'l (I), kiwilē ōl', apple
("French persimmon").
ki'wilē ō'l ne'c, apple trees (L-3).
o'l-tu'ko wi a'ñ ot, o'l tū'k'ho wi a'ñ
ot, I bring home a persimmon.
ōñ (L), grass; E. D. **ognn** (C), **eggn** (P).
oñ ho'mhom, prairie chicken (I) (see
enkewict).
oñ il, a serpent striped green and
yellow.
ōñ-lau'kit, the grass burns.
oñ tsax, oñ tsa'xk, dry grass, hay,
straw.

oñ tāt, grass green; E. D. onntatat.

oñ yāñ, herb green, 3d green (o'm yāñ, (incorrect)).

oñi (*or* o'ngi) (said not to contain o, cord).

hatakinā' o'ñi, a cord or string of beads.

o'uc,

paihe'ts o'uc, too big [it is?] ("trop grand").

oñc,

o'nc, to dislike, not to want.

wic io'ñc, I do not want; past hio'ñcat; future hio'ñtikit.

nac 'no'ñc, you do not want.

yuki't ico'ñc, we do not want; past ico'ñcat.

naki't nako'ñc, you (pl.) do not want.

hakit cakoñc, they do not want.

kiwi'lc yuki'ti cako'cūl, the whites do not like the savages.

pakna'-u wa'nnāñ hio'ñc, I do not want you to run about.

wi hitēt hio'knā o'ñc, my father doesn't want me to come.

oc [osh], beard (E. D.).

ōc, o'ci, ō'ci (L-2), the bank, edge, border, rim (closer than ō (q. v.)).

ta'-i ōc, *or* ta'-i o'ci, on the bank of the river, edge of bank of river.

ta'-i o'ci tikua'nts, I walk on the banks of a river.

ta'-i ō'c talanka'-u, the bank of the river is sloping.

wai' ō'ci, on the edge of the stone.

wā'ñe ō'ci, along the road.

ots, tooth; *also* grain (distinct from uts, point); E. D. ods; Ak. hos.

kapi' ōts, coffee grains.

o'ts ha'lkin, back teeth.

o'ts itkin, front teeth.

o'ts hehe'xkit, my teeth are aching;

o'ts he'xkit, my tooth is aching.

o'ts hēc, toothache (I).

o'ts tsi, jaw, jawbone, "toothbone."

tsā'ts ō'ts, walnut.

wi o'tse he, I have toothache.

tso'-ots o'ts ta'nuk, one grain of corn.

ōts, o'ts (L-41; D-144), o'tsi (L-11; D-121), o'tse (D-94), up, high, on, on top of, above (cf. itse').

a'ñ ōts, on the top of the house.

a'ñ ō'tsi, roof of a house.

hatutska'-ucne, veil over the face of a child at birth, caul (ka-u, to cover).

hi'cāt o'ts he'xkit, the top of the head is smarting.

Inkili'c ta'-i o'ts, on English Bayou (D-94).

icāk o'tsi pa'ko, I strike a man high.

it utska'-uc, face covering (D-120).

it utska'-uculat, they covered its face over (D-120).

kakau' ita'ns utskau'cāt, the sun is clouded over (*or* covered).

kaukau' o'ts, on the water.

kaukau' o'tsep, high water, high tide.

na' a'ñc ō'tsip, your house is high.

na' a'ñ o'tskin, your house is high (he'-u added for plural).

nē mak o'tsip ti'cta John tewē(ta), I will go to the mountain with John (I).

nē mak o'tsip ti'cta wi itēt tewē'ta, I will go to the mountain with my father (I).

nē ots, on the (dry) ground.

ne'c kaukau' o'tse po'lc-wa'nkit, wood floats in the water (I).

noha'mc utspa'xc, a setting hen, "a hen upon nesting"?

no'k o'ts, upper arm.

o'dse ko'-ikinto, I speak loud.

o'tsi ya' o'ts pu'nso, I blow over the surface of (queried by L).

O'tsotāt, Otso'tōt (I), (*from* o'tsiot tat, "standing overhead"), God.

O'tsotāt iōl, God's Son, Christ.

Otsota'tot, Utsuta'tut (L-14, 15), to Otsotat, to God.

coxo'yat Ta'kapa o'tse, he was chief over the Atakapa (D-93).

cukco'c a' o'tse ka'-uts, the bird flies over the house.

tsanu'k ots, on a horse.

ta'-i o'tsi wā'leti, bridge over a river.

ta'-u-hatwā'nānto Otsotā't ō't, ta'-u-hatwēni (*or* hatwēninto) Otsotā't ō't, I pray to God.

tik-po'tsico' o'tsot, I shoot an arrow up perpendicularly.

wai' o'ts, on the stone.

wi kato' o'dsi, my upper lip.

wi ca itu'lo tsanu'k o'ts, I put something on a horse (D).

wi teyo' cukite-uka'ne o'ts ne'-u, I put the box on the chair (D).

wi utska'-uco, I cover something over.

wō'l kica'ñ o'dsi, upper eyelid (I).

wō'c o'ts, back of hand.

yuki't itēt ō'tsi tāt, Our Father who art in heaven.

yuki't ta-uhatwā'ni Otsotā't ōt, we pray to God.

otse', utse', odse', snake; E. D. natkoi.

a' o'dse, this snake.

kau'kau otse', water snake (I).

noha'mc o'tse, chicken snake.

odse' a, snake here.

odse' hiki tsa'wēt, a snake has bitten me.

otse' hatcimā'lkēt, a snake coiled up (kēt, sitting).

otse' he'-u ci'utiutit, the snakes go crawling.

otse' hiwe'-u, rattlesnake, "powerful snake."

otse' ci'ukit (and ci'u), the snake crawls.

o'tse cokte'-i hadie'c, snake venom.

otse' talko'p, the blue racer, "blue snake."

otse' wo'cēm, the snake is hissing (I).

otse' yu'l, garter snake, "striped snake."

ci'u tsāt otse', the snake goes crawling.

utse' mēl, water moccasin, "black snake."

Utse'x ta'-i, Serpent Bayou (now known by another name).

ya' odse', that snake.

ya' otse' ci'u, the snake crawls; pl, ci'u.

ōt, terrapin.

ot (L-41; D-102, 104, 126, 142); ut (L-12; D-28, 31, 142), toward, for, to, at (Gatschet derives this from the verb ō, 'to come'; it is said to be pronounced almost like the word meaning "terrapin").

wi' ot, for me; na' o't, for you; ha' o't, for him; yuki't o't, for us; naki't o't, for you (pl.); haki't o't, for them, to them (D-86).

a'knax te'-u o't, a'knax te'wat, upstream, where current comes from.

a'ñut micke, around the house.

ha' ot mi'cat, he gave him.

ha' yu'kit ot icmi'cat, he gave to us.

ica'k o't cak'ha'yu, I laugh at (many) persons ("je ris de (beaucoup de) persons").

mañc ot yu'l(yul), striped horizontally (as lines on ruled paper).

ne'c nēt hi'ko (or ne ti'ko), I climb down from the tree (nēt=nē o't).

okotka'-uc mā'ñ, overcoat (see ok).

okotka'-uc mā'ñ ko'm-tat, an overcoat hung up, an overcoat hanging up (lit. standing erect).

o'l tu'ko wi a'ñ ot, o'l tū'k'ho wi a'ñ ot, I bring home a persimmon.

cakicak ut, of the relations (D-28).

tsanu'ke la'-ak i'ti tsāt cu'lut iye' lāk, the horse is going ahead of the dog.

tsanu'ke me'ts i'ti cu'lut iye'mets, the horse is taller than the dog.

tsanu'k(e) cu'l o't iye' mēts, the horse is taller than the dog.

tsanu'k cu'l o't iye' lāk patna'-u, the horse runs more swiftly than the dog.

tsanu'k wi o't iwāt, the horse comes toward me.

tawatwe'nat Utsuta'tut, they prayed to God ("The-one-above") (otsi+ot+tat, standing overhead).

tu'l o't nti'cnē, you must go to the lake.

tu'l ta'yut (or ta'-i o't) iye' ka'c, the lake is deeper than the river.

Utsuta'tut, to God (L-14, 15).

wi ha' o't mico, I gave him.

wi nu'ñ o't (or u't) pa'i hiti'c(t) ko, I want to return to my village.

wi okēt tsī'peat Tsa'yon ne' ot, my mother removed to Texas (or Mexico).

wi' okotka'-uc mā'ñ ko'ma-u, I hang up an overcoat; pl. cak-komna'-u.

wic mā'ñ o't ā'm'o, I drink all the time.

wic ca' ot ke'-ucakiu'lekinto, I am going to write for somebody, I write for somebody.

ya ica'k o't ha'yuet, he has laughed at this man ("il a ri de cet homme").

ya ki'c kanyū'c ya' icāk ut (or o't)
yilkē, that young woman marries
that man.

ya' tsi'k o't cakiye' lāk, he is the
stronger of the two.

yuk'hi'ti tu'l o't, to Indian Lake
(D-95).

yuki't a'ñ ot tu'kto, we will fetch it
home.

yu'l ki'-ipaxc o't, striped horizon-
tally.

(ot)kine,

wi okē't itso' o'tkine'at, my mother
was next to the youngest (D-98).

otts, beaver (E. D.) (cf. ots, tooth).

-p, -xp, -f, -v, a locative suffix. It is
uncertain which of the forms given
is nearest the original.

ap, af, av, here, at this place.

af ok, come here!

ha hila'-i a'fēt, his wife was here.

ha'kit ica'tif hati'dsom, they placed
on their heads.

hiwe'-uka a'mif, on account of drink-
ing hard.

Jack a'la'kin inho'lcilat a'mif, on ac-
count of drinking hard Jack was
put in jail.

tik axp pem, shoot (your) arrow
right here!

pā, pā'k, nest, probably "hollow".

itsāk pa', anthill ("nid de fourmi").

miñ pa, bee's nest; also given as
"wax".

noha'mc utspa'xc, a setting hen, "a
hen upon nesting" (?).

cakcō'c pa, nest of bird.

cukcō'c pa' ne'ckin, the bird's nest
is in the tree.

tamhe'-uc ha' pa'kin ta'mtsat, the
spider goes into its nest.

pa, mortar.

ne'c pa', wooden mortar (I).

ne'c pa' wāk, wooden pestle (I).

pa' wāk, pestle ("pilon").

wai' pa', stone mortar (I).

wai' pa' wak, stone pestle (I).

pa-i, to return, to turn, again, back
("de retour").

akipa'-i, "where the sun turns"
(A. R.), the south.

akipa'-ike icāk, a southern man.

akipa'-iu ti'eta, I am to travel to the
south.

haco kotke' ho'p paiha'l, his pants
have holes in the seat ("les panta-
lons sont fendus par derrière").

icāk paitolto'luc, many generous
men, "many too good men."

icāk paito'luc, a generous man, "a
too good man."

i'tsuxt katpa'-ict, afternoon, "return-
ing from culminating."

kitsāk paihe-uc ā'mēt, I made myself
drunk, "I drank too much
whisky."

'nhi i'nat, hatna'xka pa'-ihitienāna,
you have sent to find (or bring)
me; how can I return? ("tu m'as
envoyé chercher; comment puis-je
retourner?").

pa'-i a'kc (or pa-i), back (D-110).

paiha'l, pai'hal (I), behind, the
buttocks.

pai hatna'xuc, too little.

paihé'ts o'uc, too small.

paihé'ts u'c, too large.

pa'-i he'u-ū'c, pa'-i he'-uc, too much.

pa'-i (h)iti'eko, I want to go (home),
I ought to leave (or depart).

pa'-i mo'hat, she came back home
(D-109).

pa'-i ō'k, come back! ("viens donc!"),
coming back (D-76).

pa'-i tic, go back! ("va t'en donc!").

pa-ito'lucat, he was too good (D-
104).

payā'kc imō'culat, they buried it
again (D-136).

cak'konpa'yo, I turn over (pl. of
obj.).

tik'pa'yat, she turned back (D-107).

wi atpa'-i, I turn something around.

wi ipān payo'ket (or pa-i o'kēt), my
cousin has returned.

wi kān pa'i o'kta John tewē, I will go
home with John (I).

wi nu'ñ o't (or u't) pa'i hiti'c(t) ko,
I want to return home (or to my
village).

wi payo'ko, wi paio'ko, wic pai iwāt,
I return, I come back.

ya' icak akipai-i'ke ōt, this man
comes from the south.

yuki't pa'i ō'ktsen, we return home,
"we come back home."

pa-i,

pu'n pa'-ico, I blow off.

pa-i, to open (cf. pak).

a'nkāt pa'-ict, a'ṁ'kat pa'-ic, open the door! (t often suppressed).

a'nkāt pa'-ic na'-ulat, they left the door open (D-123).

ko^{pa}pa'-ico, I draw out, I pull out (?).

cokiu'lc pa'-ico, I opened a letter; pl. cakpa'ico.

te'ik atpa'-ic, the flower opens out.

āl hopa'i, butcher, "one who divides meat," "one who cuts from each other."

wi hopa'yu, hokpa'yu (?), I divide, I cut up meat ("je partage").

pa'-ict, chopping implement.

pa'iet hē'ts, pa'-ict e'ts, big chopper, ax.

pa'iet hidsoⁿ, little chopper, hatchet.

wi ne'c pa'-icik ta'meo, I split with an ax.

pāk, footprint (of man or animal), track, step; pl. pām (cf. pakna'-u).

kic tanu'k ta'xn ot ikāt pa'kēt, one woman stepped on the foot of another (D-142).

lu' pampa'mcē, to tramp around in the mud.

pā'k nē'p kēt, footprint (?) (human or animal track (I)), "a footprint lying there."

pāk nu'lo, I leave a footprint; pl. pām.

pa'm inu'lulat, they left many footprints.

pa'm nu'lip ti'xt, tracks of many men lying there.

pa'mtampne, stairs, steps, "for ascending" (I).

pa'm ti'xt inu'lulat, they left many footprints lying there.

ca'kcōc pa'm, bird tracks.

ta'-i pa'mici'ko, I ford a river on foot.

wi ikāt 'npa'kat, you stepped on my feet (D-143).

wi' pa'mtampne ta'mo, I ascend the stairs.

pak, to strike, to beat, to hit, to slap (pl. pam. (q. v.)).

anpa'kc, a'npake, a mouse, "flapping ears."

anpa'kc hēts, a rat, "big ear flapper."

ha' hipa'kat, I give him a slap ("je donne un soufflet à lui").

icāk ne'kin pa'ko, I strike a man low down.

icāk o'tsi pa'ko, I strike a man high up.

ka't o'ts pa'kēt, she slapped her on the mouth (D-144).

ku'ts-pa'pico ne'c, I chop the tree down.

ne'cik hipa'kat, he hit me with a club (?).

pa'kat, pa'kēt, a slap, a kick, a hit ("un soufflet").

ciwa'n anpā'kc ko'nkit, the cat catches the mouse.

co' pa'kc cō'pāke, palpitation of the heart, the heart is beating.

wecik hipa'kat, he hit me with a club, he clubbed me.

wi' a'n pā'keo, I flap my ears.

wic kuts-pa'kico, I chop the tree down, "I cut it with blows."

wi co' pā'kc hika', I have palpitation of the heart.

pak, to throw (cf. pam) (he hit and threw them?).

pak-cakpa'kicat, they (he) threw them (into the lake) (D-146).

pa'kan, pecan.

pa'kan nēc, paka'n ne'c (I), pecan tree.

pakna'-u, to run (perhaps from pak, "footstep," and na'-u, "to arrive"; cf. akna).

hiwe'-uka pakna'-u, I run hard.

i'ti pa'kna'-u, I run before (something following me at about equal speed).

John pakna'-u tsāt, John is running (I).

pakna'-u, I run.

pakna'-u wa'n nān hio'ñc, I don't want to run about.

cu'l pakna'-u ti'k ya' pu'x hatipa'ts-icat, the dog runs and turns a somersault.

tsanu'k pakna'-u tsāt, the horse is galloping fast.

tsanu'k cu'l o't iye' lā'k patna'-u, the horse runs swifter than the dog.

ti-u'xts pakna'-u, I run slowly.

wi nē-yu'ckin pakna'-u ti'co, I run across a field.

paktsa'kc, **pa'ktsakc** (I), **paktsa'xc**, **pa'ktsaxc**, hickory.

pa'ktsaxc hope, squirrel, "making holes in hickory nuts."

pa'ktsa'ke nē'c, pa'dsake nec, pa'ds-
axe ne'c, pa'ktsa'xc nēc, hickory tree.
pa'tsal-cōpe (L-7); pa'ksāl-co'pe,
pātcātsō' (A. R.), shortened forms
of the word for "squirrel."

pax, to listen.

cok atpa'xc ha'ke, he doesn't listen.
to'lka 'npa'xcēn, to'lka-anpa'xcēn,
(imperative) listen well! ("écoute
bien!").

to'lkat a'tpaxc, listen well! (pl.)
cakatpa'xc! (ye).

pax, thin, flat; E. D. paac [paash], slim,
lean (see pal).

a'lc paxc, thin ice.

icāk pa'xc; (pl.) pa'xpa'xsh, a slender
or lean man.

icāt pa'xco (L.), ica'tkin pa'keo, I
flatten the head (of a child) (said
not to have been an Atakapa
custom).

pax (L), pa'xē (D-42), seven; E. D.
paghu or pagho [paghou, paghō,
payghoul].

pa'xwip, seven times (L).

hallg paghu, seventeen (E. D.).

hehin pagho, seventy (E. D.).

hehin poon pagho, seven hundred
(E. D.).

paxts,

mi-inpaxts, mēnpaxts, miñpa'xts,
rainbow; (mi-in said to mean
"weak"); E. D. mi-inpanst.

pal, to break, to split (cf. tsa(l)).

a'lāk pa'li yanta'-ulēt, a'lāk pa'l-
hi ya' nta'-ulat, they have broken
out of the prison and left ("ils ont
cassé la prison et l'ont sorti (ceux
enfermés)").

nēc pa'l, ne'c pāl, (1) a shingle, board,
plank, (2) wagon, cart (said in one
place to signify "flat board," and
if this is correct pal, "flat," is
related to this stem); pl. nēc pa'lpal.

nēc pa'l hidso', ni'c pa'l hidso',
(1) small board, (2) carriage,
buggy ("voiture").

nec-pa'l idso'kin, in a buggy (D-46).
nec-pa'lkin to'hio, I got into a wagon,
I entered a wagon.

ne'c pa'l lumlu'mic(t), ni'c pa'l lum-
lu'mic(t), wheel, "turning board."

ne'c-pa'l lumlu'mckit, the wheel
turns.

ne'cpa'l ne'kin to'p ta't, a post
driven into the ground.

ne'c palpa'l a'nkin, in a plank house
(D-74).

nec pa'lpal hidso'm, (1) small cypress
shingles, small boards, (2) carriage,
buggy.

wi ka'-ucne pa'l'u, I break a comb;
wi ka'-ucne pa'lpal'u, I break a
comb in different places.

wi ko^a pa'lo (L), wi ko^a pa'lo, I have
taken and broken it ("je l'ai pris
et cassé").

wi'c to'hia nespa'lkin, I get into a
carriage.

ya' ka-ucnā' pa'l'at, this comb is
broken.

ya' ka-ucnā' palpa'l, ya' ka'-uc pa'l-
pal, this comb is broken, this
comb all broken.

pāl, flat, level, even; pl. pa'lpal (cf.
pax and pal (to split)).

cixtpāl, cikpa'l, ci'ct pa'l, i'cpal, a
bowl, a stone jar, a pot, a plate,
a dish, an oven(?).

ci'xt pa'l hēts, ci'ct pa'l he'ts, icpal
he'ts, a great bowl.

cixtpal mañ, "a long plate."

Tsa'xta aihinā'k icātkiñ capa'leita'-
ha, they did not flatten their heads
like the Choctaw (L-38).

Tsaxta' hakit no'mc ica't cakpalpa'l-
icat (sing. pa'lc), the Choctaw
flattened their children's heads
(D-38a).

yuk'hi'ti ka hicpa'l, Indian made
dishes.

yuki'tic no'mc icātkin pa'lit (or
pa'l'tit) ha, the Atakapa did not
flatten the heads of their infants
(L-37).

Pa'linal, a chief on Middle Lake
(L-16, 17).

pam, to beat (pl. of pak (q. v.)); E. D.
pamm.

ha icāt pāmlike mōn, his head
entirely mashed by pounding
(L-19).

hila'yi ta'xnik pa'mat, his other wife
beat him (L-17).

John co'xko-i pam-nema'-at, John
beat the chief and then killed him,
John killed the chief by beating.

ko^a hipa'mulēt, I was seized and
beaten.

Palna'l hila'-i wa'ci kic pa'm nimāt,
Palnal's wife, the old woman,
beat him to death (L-18).

Pa'nal hila'-i wa'ci pām-nimāt, Pal-
nal's oldest wife beat him to
death (L-17).

pam (h)okpa'miculat, they knocked
each other down with their fists
(D-145).

pa'mkamne, hammer.

tii-pa'mtēt nē'cik, they are going to
beat with a club.

wañ-cakpa'mkox, she went around
desiring to beat them (D-79).

wi hite't hika pa'mēt, my father
beat me.

wi hite't hiko' hipa'mēt, I was seized
and beaten by my father.

wi pa'm eto'leo (or hito'leo), I have
beaten and shaped, I have pre-
pared (or arranged) by beating.

wi pa'mco, I have beaten, I have
struck, I beat, I strike.

pam, to throw, to sow.

wi pa'mico, I throw ("je jette"),
I throw away; (pl.) cakpa'mico.

wi tso'-ots pa'mic, I sow Indian
corn.

pa'mhoka'-i, cocklebur' (large) (see
tsipal).

pan, **pañ**, **paⁿ**, to shut, to close.

a'nat-mo'k pa' hico (or pa'xnico),
I close the window; pl. cakpa'xn-
ico.

a'nat pa'hict (or pa'ict or pa'xnico),
shut the door! (t often suppressed).

a'natpans, (1) window, (2) shut the
door!

a'npane, deaf, "ears closed."

kic a'npane, a deaf woman (I).

kic iku'nyuds a'npane, a deaf girl
(I).

icāk a'npane, a deaf man (I).

icāk iku'nyuds a'npane, a deaf boy
(I).

wi wō'c hatpa'xnico, I clasp my
hands.

paⁿts (perhaps from pan or pāc).

a'tpa'ntsnē, shield, protector(?) (D-
131).

pāc, cover.

kaka'-u iwe'vc pāc, cover of watch.

ci'xt pēc, lid or covering of kettle
("couverture de la chaudière").

wō'l pā'c, eyelid.

pats, to wash.

okotka'-uc hatpa'ts imi'cinto, I will
wash shirts for myself.

okotka'-uc hatpa'tsico, I wash shirts
for myself.

okotka'-uc i'cak he'-u cakcopats
(h)imi'cinto, I will wash shirts for
others.

okotka'-uc ke'-u pa'tsnto, I wash a
shirt (?).

okotka'-uc pā'tsēmo, I wash a shirt;
pl. okotko'mc ca'kpa'tsēmo.

ca'k 'neu'pāts hi'mic ti'kit, who is
going to wash for me? ("qui va
laver pour moi?").

ca'taⁿ ha' okotka'-uc pa'tsēmo, I
wash one shirt for another.

wi okotka'-uc ke'-u-pa'tsnto, I sit
washing a shirt (I).

pats, to whip.

hipa'tso, he whipped me.

icpa'ts ha'hat, he did not whip us
(D-103).

pa'tsic, a whip (I).

wi'pā'ts, I whip (wi ca'kpats, pl.
of obj. (not pa'tspats)).

pats, to flutter.

hatipa'tsic, a somersault (I).

no'hamc hatspatspa'tsicat, the chick-
en is fluttering, or flapping its
wings, poising for a flight.

pa'tspats (word used in the Hiyekiti
or eastern dialect), wind, air;
(some copies of the Duralde
manuscript have palspals, evident-
ly an error).

cu'l pakna'-u ti'k ya' pu'x hati-
pa'tsicat, the dog runs and turns
a somersault.

wi puhatsipa'tsica, I turn a somer-
sault ("je fair la culbute").

pats,

wi pā'tso, I squeeze (as an orange).

pa'tite'-u, cotton (cf. te'-ute-u, rice,
and no'k).

pa'tite'-u hi'c, cotton plant.

pa'tite'-u co', cottonseed.

wi pa'tite'-u hi'cu, I plant cotton.

pa-u, to swing, to whirl (cf. pats).

atpa'-uetit, swinging themselves (pl.
subj.).

hatpa'wicinto, I am going to balance
myself.

hatpa'wicne, a swing (I).

kaukau' hatpa'-u, the water eddies.

pa'-u, I whirl something.

ta'ntal hatpa'wico, the paper whirls about.

ta'-u hatpa'wickit, I swing standing up ("sitting" would take ke-u instead of ta-u).

ti'xt hatpa'-uckit, I swing lying in a hammock.

wa'-i ta-upa'ukit, the stone is swinging (like a pendulum); pl. -tit.

wai ta'-upaupa'-utit, many stones swing.

wi ta'-u-hatpa'wickit, I balance myself (I).

wi wá'-i konpa'wicät, I took and swung a stone (like a pendulum).

pe, to finish (cf. piḡ).

á'm hatpe'ne-o, I finish drinking.

hatpe'-o, I am ready.

iti'yile petst kahiya, iti'yile petst kawia, last month.

ityi'lc pe'het, it is a half moon.

'n hatpē'n icti'ūhū (or -ēhē), when you are ready we will start.

petst, over, out, gone, given out.

cakitsa'-e he'-u ya'-e-hatpe'netsēl, we fry many and eat enough.

(cok)ampe'-o, I have stopped drinking (pl. of obj.).

cukiaxpe'-u, I finish eating up.

wāñ atpe'-at, I stop walking.

wañ pe'-ulat, they stopped walking.

wic ya hatpē'ne-u, I finish enough.

ya'-e-(h)atpe'netsel, we will eat enough (D-51).

ya hatpe'kēt, I am sitting here prepared (or ready).

yal-pe'yulet, they finished taking all; (pe-, through, finished; yal, pl. of obj.).

yil hiwe'-u pētik (or pe'tek) yil, Monday, "day when powerful day (i. e., Sunday) is finished" (D-149).

woc pe', wuc pe' (D), ten, "fingers completed."

woc pe'ip, ten times (L).

woc pe' ha tanuk, eleven.

woc pe' ha' tanu'kip, eleven times.

woc pe' ha' tsik, twelve.

woc pe' ha' lat, thirteen.

woc pe' ha' himato'l, woc pe' ha' imato'l (D-87), fourteen.

woc pe' tsik, twenty.

woc pe' tsik, twenty times.

woc pe' lāt (L), woc pe' la't (D-96), thirty.

woc pe' himato'l, forty.

woc pe' latsik, sixty (D-88).

pēl, far.

a^a yāñ pe'ltāt, a house stands far off.

hatna'ka pe'l a, how far is it?

hina'ka pe'l, it is so far.

no'me pēl, that child far off.

okēt (or huket) pe'l, stepmother, "distant mother."

pēl ha, not far (D-68).

pel hatu'ne, a spyglass, "far looker."

pēl kankit lo'ñloñe, or pēl lo'ñloc ka'nkit, it thunders at a distance.

pēl tsāt, he goes away.

ya' pēl kēt (or ya pe'kēt), that one sitting far off.

yuk'hit itēt pe'l, our stepfather (D-101).

pem, pe'm, pēm (D-131), to shoot, a gun, a rifle; Ak. pemür, cannon.

(h)okpēmulat, they shot at each other (D-147).

pēm he'ts, cannon, "big shooter" (I).

pēm katsik (I), pēm ka't tsik, double-barreled gun, "gun with two mouths" ("fusil a deux coups").

pēm kaukau' hu'i ko'hitsat, a gun sinks in the water (I).

pēm mō'k, pe'mok, a pistol, "a short shooter."

tik a'xp pe'm, shoot (your) arrow right here!

tik pēm, go and shoot!

wāñ-hokpēmkin, when they shot at each other (D-147).

wi pe'mu, I shoot with the rifle (not wi pēm pēmu).

yu'l cakpe'm, to shoot at a spot (yul, spot, dot).

pēn, pān, male cousin (A. R. did not remember this word); E. D. penn, sister.

pe'n ta, the other cousin.

co'k-hipēn, friend.

co'k-hipēn ha, enemy, foe (but not in war).

wi ipān payo'kēt, my (male) cousin has returned.

wi pēn, my male cousin (wi ipān?).

wi cokipē'n, my friend (I).

wee penne [ouèè penne (C)], wi penn,
my sister (E. D.).

peni, to heal.

npe'niu, I have healed you.

ok *hū'ya pe'neat, he came and
looked at him and cured him
(D-116).

pē'nene, for curing (D-57).

wi pe'niu, I have healed him.

yuk'hi'ti ipēōk o'k ya' pe'neat, the
Indian doctor came and cured
(D-56).

pēt (cf. pe) (pēt (sing.), pēm (pl.)).

naki't pe'msta(?), are you (pl.) tired?
nak npe'tsta, are you tired (*given as*
mpe'tsta).

(wic)hipe'tst ha, (I) am not tired.

(wic)hipe'tst ina'ha, (I) am tired.

pe-u, to swell.

ne'c pe'-u, wood swollen up.

ne'c pe'-ukit, the wood swells up.

ne'c pe'wico, I swell up the wood.

cukwāk pe'wic, raised or yeasted
bread.

piggh, to dance (E. D.) (see pux).

piḡ, to die (see pe).

icak ka'-u capiḡ, dead men.

i'cak capi'ḡk, icūk capi'ḡk, spirits or
souls of the dead; *also* dead bodies
("les morts") (D-121, 140).

i'cak capi'ḡk cakla'wiul-ha'hat, they
never burned the dead.

kaukau' na pi'ḡka, are you thirsty?
are you dying for water?

kitsā'k cak'pi'ḡk, they drank whisky
(D-145).

kitsā'k cakpi'ḡkul, they drank whisky.
cakpi'ḡkat, they died ("ils sont
morts").

capi'ḡk, dead.

yuki't iepi'ḡn, we will die ("nous
mourons").

pīl, **pe'l**, bed (wāl, bedstead).

pi'kin ni'hue, I lie down on the bed.

pālkin ti(xt), on the bed lying down
(D-76).

pi'l lumlu'miet, a roller on a bed
(bolster?).

pistaggs (C), **pittaggs** (P); life (E. D.).

pic, to twist, to contort.

icāk tso-opi'tetit, they twist (stand-
ing) ("ils tordent").

kā'tpic, crooked mouth ("qui a la
bouche tournée en travers").

ke'-upi'ckinto, ke'-upi'cinto, I am
going to twist or contort.

pi'c ho'pene, a gimlet, a borer
(pic, to turn the top of the gim-
let) (I).

pits, crooked.

u'ts pic, crooked nose; pl. u'ts pi'cpic.

wai' pi'c ho'pene, a borer made of
stone(I).

wi pi'co, I make it crooked; pl. pic-
pico.

yu'kit tso-opi'cintsēl, we twist (stand
ing) (fut.?).

pitsiyu', **pidsi'u**, **pits-i'u**, **pi'dsiu**,
chigoe, red bug, harvest-mite.

pitḡ, **piḡt**, **pi't** (L-6; D-50), perch, the
patasa of the Creoles.

po, narrow ("étroit"); pl. po'po (rib-
bons, paths, etc.); E. D. pōo,
narrow.

o'po, ribbon (*evidently should be* popo)
(I).

o'po yul, (*evidently* po'po yul, striped
ribbons).

po', **po**, **po'x**, **pu'x**, to smoke, to mist,
to drizzle, smoke; E. D. ci [shy].

a'ñ po' a'ñ, smokehouse (in which to
smoke meat).

kidso'nc po'kit, the fire smokes.

ko'tspon-nt'ha'nā, ko'tsispo' ita'-
nā, chimney, "cut into for the
smoke to go out."

po' kidso'nc, smoke of fire.

po'kit, it is smoky.

po'x he'-u, thick smoke.

ti'uxts po'kit, it mists gently
("slowly").

ti'-u po'kit, it mists hard (*or* "fast").

tu' po'-ip wa'ñ, a steamboat, "boat
moving by smoke."

tu' po' wa'ñ, tu' po'p wā'ñ (I),
steamboat, "smoke-boat moving."

ya' pu'x, that smoke.

ci taue' [shi thaué], the smoke is dis-
agreeable (cf. ci kombnst, fog)
(E. D.).

pol, to float.

nec he'-u po'lpol o'kit, much wood
comes floating.

ne'c kaukau' otse po'lc-wa'nkit, wood
floats in the water (I).

nec pol-tsa't net, the log is floating fast down stream.

po'lc, what floats on water.

ti'k kaukau'kin po'lc-wa'nkit, an arrow floats in the water (I).

ya' po'lc wa'nkit tu'lkin, that floats on the lake ("cela flotte sur le lac").

pol, to go fast, to gallop, to lope.

tsanu'k he'-u polpo'lxetit, the horses gallop.

tsanu'k po'lx, a loping horse.

tsanu'k polpo'lxco, I lope the horse.

tsanu'k po'lpolxc tsāt, tsanu'k popo'x-tsāt, the horse is going fast, the horse is galloping, the horse is loping (?).

tsanu'k po'lxetit, the horse is loping.

pom, to plow.

icāk ne-pu'mc, a plowman, one who plows.

nē po'm, plow (I).

nē-po'mne, plowshare.

nē-yu'c nē-po'm, plowed field.

ciko'm nē-pom(ne), plow oxen, team of oxen (I).

wic nē po'mo, I plow; pl. pompo'mo (referring to many fields or repeated action).

pon, to double, to fold (cf. kok, kōc, tixt).

a'nhipon, anhipo'n (L-7), rabbit, and (by derivation) sheep, sig. "folded ears," "doubled ears."

anhipo'n na'-u, wool, "sheep hair."

anhipo'n ti'l, rabbit skin (I).

cokiu'lc hipo'nso, I fold a letter.

cokiu'lc hipo'ns, co'kiule hipo'ns, a book, "folded writing."

cokiu'lc hipo'ns yakē'co, I sealed a letter.

cok-pon [choeponne], Ak. word for "paper."

wi kon hipo'nico, I take and fold it.

tsi'kip hipo'nso, twofold. (I).

la'tip hipo'nso, threefold.

himato'lip hipo'nso, fourfold.

ni'tip hipo'nso, fivefold.

latsi'kip hipo'nso, sixfold.

pa'xwip hipo'nso, sevenfold (I).

himato'l tsi'kip hipo'nso, eightfold (I).

woc ico'l ha'nip hipo'nso, ninefold (I).

wucpe'ip hipo'nso, tenfold (I).

wucpe'ip tsi'kip hipo'nso, twentyfold (I).

hiye'n pon, hi'yen pon, hi'npōn (I), hiū'npon (I), one hundred.

hi'yen pōn tsi'k (?), hi'npōn (or hiu'n po'n) tsik (I), two hundred.

hiyē'n po'n tsa'ko'p (L), hiū'n po'n tsako'p (I), one thousand.

hiye'n po'n tsako'pip, one thousand times.

hehin poon, one hundred (E. D.).

hehin poon hannik halk hannik, one hundred and one (E. D.).

hehin poon happaalst, two hundred (E. D.).

hehin poon lāatt, three hundred (E. D.).

hehin poon tseets, four hundred (E. D.).

hehin poon niitt, five hundred (E. D.).

hehin poon paghō, seven hundred (E. D.).

hehin poon tegghuiau, nine hundred (E. D.).

hehin poon iolic [iol-ish], one thousand (E. D.).

hehin poon iolic [iol-ish] happaalst' two thousand (E. D.).

pō-ōl, lowered in front (cf. pol).

po'-ol tsā't'n hu'-ulat, they saw afterwards that it was lowered in front (L-33).

pōc, poc, to bleed.

pōck, po'ck, p'o'ck (D-56), blood; E. D. iggp.

pōck a", po'ck ōn (I), veins, "blood house."

po'cka-u, I bleed somebody.

po'ckit, the blood runs out.

po'ck hita'-uc(o), I draw the blood out.

po'ck tōts hita'-uco, I draw the blood out by suction; pl. of obj. cak'hi-ta'-uco.

u'ts hipo'ckit, or wi' u'ts pō'ckit, I bleed from the nose.

wi i'tsk po'ckit, I bleed from the lungs.

wi' po'ckit, I bleed.

pōts, to leave, to turn loose, to shoot (an arrow).

'npo'tsico, I leave you, I turn you loose.
 ti'k po'tsic, tikpo'tsic, (1) shoot the arrow! (2) turn it loose!
 ti'k po'tsico' o'tsot, I shoot an arrow up perpendicularly.
 wic po'tsieu, I turn something loose.
 wic tikpo'tsieu, I go and turn loose.
 yu'kit tiupo'tsieu, we go and turn loose.
 yu'kit tiucakpo'tsieu, we go and turn many things loose.
pu, to be full.
 'tiyi'le pu'kēt, it is full moon.
 ciet kaukau' pu'k, the pitcher is full of water.
 wi no'ko pu'k ne'c yalwa'nkinto; I am going to carry an armful of wood.
pux, **pūx**, to jump, to skip, to dance; pl. **pūm**, **pu'm** (D-53, 141); E. D. piggh, to dance; illipi, to jump (P).
 hi'yikpu, to rise and jump, to jump.
 hiyikpu'hu, hiyipu'hu, I jumped over (man, frog, etc.).
 ichiyikpu'mtsēl, we jumped over.
 John pu'm hik'hu'lkit, John is jumping (I).
 mōn ho'ktiwe pū'mlō, let us all dance together!
 oyipu'xko, I want to dance.
 puhitse'co, I jumped over.
 pum-hik'hu'leulat, they jumped into (D-147).
 pu'mpūme, pu'npūme (I), bū'nbūme, flea, "jumper."
 pū'm ti'cto, you go to the dance.
 pu'm ti'ulo, let us dance!
 pu'mul, pu'mudl (L-25), they danced.
 ce'c pū'm wacwa'ci pū'm pu'mulat, they danced the dance of the young and the dance of the old (L-15).
 cu'l pakna'-u ti'k ya' pu'x hatipa'ts-icat, the dog runs and turns a somersault.
 cu'l puxini'kat kako'ki(n), the dog jumped through the fence.
 cu'l puxitsē'cēt kako'k, the dog jumped over the fence.
 tikpum ne'kin, at the dancing place (L-27).
 tikpu'mudl (or tikpū'mst), (where) they danced (L-27).

wa'kpux, (1) to jump about, to hail, (2) grasshopper (L, A. R.)
 wakpu'xkit, it hailed, it jumped about.
 wā'ū-pum, when they were dancing (D-141).
 wi puhatsipa'tsico, I turn a somersault ("je fais le culbute").
 wi'c ipu'xko, I want to dance.
 ya' ne'c puhitsē'cta, I am going to jump over this log (tsēc, over).
 ya-pu'm, mullet, ("jumping fish") (ya'-u pum).
 yuki't iyī' ya' puhitsē'ctsēl, we rose and jumped over.
pun, **pūn**, to blow.
 hatpunpu'ns, porpoise, "blowing" (sometimes ha'tpuns is said but this is not as good). (ka'tpuns (L) is evidently an error.)
 hipū'nsat, wi o't pu'nsat, they blow at me.
 hipu'nsō, na o't pu'nsat, they blow at you.
 hokpu'nst(s)ēl, we blow at each other.
 icteme'kin pu'nsō, I blow into a hat.
 kide'ne npu'nsēn la'-u ka', blowing the fire starts it.
 kopa'xciet pu'nsō, gopa'xcie't pu'nsō, I blow across (kipa'xe?, on flat side).
 mā'ñ mo' pu'nsō, I blow all along.
 nēp pu'nsō, I blow downward.
 o'tsi ya' o'ts pu'nsō, I blow over the surface of (queried by D).
 pun ho'pco, I blow through (I blow a hole through).
 puns-tik-micke'co (I), pun tikmicke'co, I blow around something.
 pūns wā'co, pu'ns'n ka'-u, I make somebody blow.
 ti'kpuns (I), dik-puns, dikpu'nsne, blowgun.
 tinsta'l kipa'xeip pu'nsō, I blow across the paper.
 wi pū'nsō, I blow.
 ya hu'i pu'nsō, I blow under; pl. he'-u pu'nsō.
 yuki't o(k)pu'nsit, we blow at each other.
 yuki't pu'ns micke'ctsēl, we blow around.

pūc, outside.

a'pu'kin, outside of the house, outdoors; not used of villages, forests, etc.

pu'kin, out of doors (D-64).

Sa'mēdi, Sa'mēdi yī'l, Samti' (D-141), Saturday.

seksa [secsal], Akokisa name for elbow ("coude") (see nok).

semak [semacq], Ak. word for finger (See nak, tsōx, wōc).

skale', a bit, 12½ cents, an escalin.

skale' himato'l, four bits.

skau [scau, skaou (C)], duck (E. D.) (cf. cōknō'k).

skenne' [squennē], arrow (E. D.) (cf. tik).

skillig, skilligg, turkey (E. D.) (cf. noha'mc).

stigne', bear (E. D.) (cf. ca'ko).

ca (D-112), a person, somebody; i'cak, ica'k, a person, persons (perhaps originally plural as stated by one informant) (L-1, 15, 16, 25, 32; D-59, 61, 84, 112, 120, 121, 129, 131, 138, 140, 148); cak-, objective prefix of the third person plural; Ak. cak [chacq].

na' ca a', or ca' a' nā'c, who are you?

ca ha' ē'ñip wa'-uco, I call somebody by name.

ca ha'n, nobody.

ca' hatko'keo, I lend to somebody.

ca he'-u, many persons.

ca'-ik, to somebody (D-113).

caki'n, to a person (D-42 (title)).

ca' cohā'xc, for nobody.

ca coke'c ti'xt wi hi'nai, I think someone is sick ("je crois qu'il y a quelqu'un de malade").

ca' ta' ha' okotka'-uc pa'tsēmo, I wash one shirt for another (person).

ca' ya' a' or ha' ca a', who is he (or she)?

wi o'k na'-u ca, I let somebody come.

wi ca itu'lo tsanu'k o'ts, I put somebody on a horse.

wi ca' coco'le hā'nu, I like to scare somebody.

wic ca' ot ke'-u cakiu'lekinto, I write for somebody.

akipa'-ike icāk, a southern man.

Alpamu' icak, an Alabama Indian.

a' hiwe'-u ina'-u icāk, a priest, "a man who enters the church."

ha' icāk lu'kin tiktāt tema'kip, this man goes to stand in mud up to the knees; pl. tētsō't.

hakit hukica'k, their relatives.

ha cakica'k, their relations, her relations, his relations (L-29).

ha wi cakiol (A. R.), ha cakio'l, this is my husband.

hiki'ke icāk, a western man.

hicāk ko'-ika, one who has consumption; *perhaps also mumps*.

ho'leike icak, a northern man.

hukica'k, hokica'k, relatives, "own people" (L-21).

icāk a'ñ hā'xc, a man without a house.

icāk a'ñ he'-u kē, men having many houses.

icāk a'ñ kēt, man in the house, "man having a house."

icāk a'npac, a deaf man (I).

i'cāk Ata'kapa, an Atakapa Indian.

icāk ha'-an, there are no men ("il n'y a pas d'hommes"); no men (I).

icāk ha' nu'k, a man alone.

icāk ha'tse-ec (L), icāk ha'tiēc, a bad man; pl. icāk hatimec (D), icāk hatsimec, icāk hatse'mec, icāk hati'emēc.

i'cāk he'-ū, many men (I).

i'cāk he'-u ha', not many men, few men (I).

icāk he'-u hakit ē'ñip cakwa'-uco, I call many people by their names.

icāk he'-u ki'wile ipco'xku'l, men who will be doctors.

icāk he'-u cak'ko'mc, many men hung up.

icāk hi'-imilc, I hate this man, I detest this man; pl. icāk cak-himi'mc.

icāk hikā'tsīm, a barefooted man.

icāk hi'kitewē ti'cat, this man accompanied me.

icāk (h)ila'-ihā'xc, widower.

icāk hila'-i ke', icāk hila'-ige, a married man.

icāk hiwe'-u kē, a man having power.

icāk hiyania'n co tiwē ti'co, I was afraid of him but went with him.

í'cāk ikō koⁿulet, or ha'kit icak koⁿulet, they had a man arrested (or seized).

ica'k ikunyū'ts, icāk ikunyū'ds (I), icak (i)kunyūts (I), a half-grown boy, a young woman.

icāk iku'nyuds a'npānc, a deaf boy. icāk ina'-ulēt a'nkin, these men entered the house ("(ces) hommes sont entré dans la maison").

ica'k i-ōl, a mean man.

(i)cakio'l, a male human being, a man ("homme").

(i)cakio'l ickali't, a boy (large and small); pl. (i)cakio'l no'mc.

(i)cakio'l ekali't hu'o, I see a boy weeping.

(i)cak-i-o'l wa'ci, an old bachelor.

icāk icāt lā'e, shaved head, perhaps "scalp."

icāk ica't-sīm, a bareheaded man.

I'cak itsoⁿ, name of a male relative of Louison Huntington, sig. "small man."

icāk ka'-u, a dead man, the dead ("les morts"); *archaic* for white people; pl. icāk capi'xk.

icāk ke'-uwa'lento, I fan a man.

icāk ki'wile ipēotikit, a man who will be a doctor.

icāk kitsāk ā'm hite'-u, a whisky or brandy drinker.

icāk ko'mi, a thick man, a stout man; pl. icāk ko'mkomi (I).

icāk ko'mc, a man hung up (D).

ica'k ko'mulet, they hung a man.

icāk konyū'ds ta' caktewe' mo'kēt, another young man has come with the rest.

icāk ku'ihaxc, a mute man.

í'cāk ku'l'tan ka'-u, a man dead a long time.

í'cāk kunyū'ds, a young man.

ica'k ku'tskuts, Indians, "red men."

icāk la'kat, a man who was strong (or stout).

icāk lāk'n, when a man shall be strong.

icāk lāt, three men (I).

í'cāk mēts, tall man.

í'cak me'tsmets, many tall men.

icāk mī'lc, a blind man (I).

icāk mōn, icāk mōni, icāk mūni (L), all people.

icāk ne'kin pa'ko, I strike a man low down.

icāk ne-pu'mc, a plowman.

icāk o'tsi pa'ko, I strike a man high up.

icāk paitolto'luc, many too good men, generous men.

icāk paito'luc, a generous man ("trop bon").

icāk pa'xc, a slender, thin, or lean man; pl. pa'xpaxc.

icāk cakiā'm, a liar.

icāk cakoⁿ, sheriff, policeman, "the one who takes" (=icāk cakkoⁿ).

icāk cakcatsā'nc, ica'k ca'ktāñc (I), a thief.

í'cāk caka'yulēt caki'nauct aⁿlāk, they took the men and put them in prison.

icāk co'klak, a poor man.

icāk cokno'k-na'-u ik (or ek) co'lulet, they feathered a man.

í'cak cokcaki-í'kc, a man who had been sold (not exactly used as a slave).

icāk co'k cakio'ñ hite'-u, a beggar.

icāk co'k caktsā'nc hite'-u, a great thief.

icāk cokei'ū, an avaricious man; pl. icāk cokeivci'ū.

icak co'kuan uc'ha', a liar, a perfidious or tricky man.

í'cāk coxkē, a rich man.

icāk coxko'ts, a tailor; cak'kō'ts, a "cutter."

ica'k co'x keē (or co'keo) to'lha', a good for nothing ("un bon-à-rien").

icāk co'xk (or co'k) cak'ha'yu, one who laughs at or makes fun of people ("un qui rit du monde, fait farce.")

(i)caketa'lko, a being supposed to have originated from the dead body of a man, carrying his head bent forward and covered with hair over the front of his body; he walked on all fours. Engl. "devil" (see tal).

icāk cukē'e, a sick man; icāk cukē'e he'-u, many sick men.

icāk cukia' he'-u, a big eater.

í'cak tsí'k, icāk tsík (I), two men.

icāk tsí'l, a proud man; pl. icāk tsí'ltsil.

icāk ta'-ic he'-u, many strangers (D).

icā'k ta'-ic o'kiāⁿ yukit nē mo'n
ialpa'hiulēt, strangers have come
and taken all our land.

icāk taⁿ (I, L), icāk ta'n (D),
another man.

icā'k tane'-u (*or* he'-u), many other
men (L).

i'cak ta'nuk, icāk ta'nuk (I), one
man (a man alone) (L).

icāk tanu'k ke-ula'ento, I shave
another.

icāk tanu'kip ki'wile ipco'kat, a man
who was once a doctor (D).

icāk tu'kēt, a man in a boat (D).

icāk tu'l, a good and liberal man (D).

icāk tu'ts koko'k, a bow-legged man.

ic-āk tsu'ts tsi'k ke'tsep, a man lame
in both legs.

icāk tu'ts tanu'k ke'tsēm, *or* (more
correctly) icāk tu'ts tanu'k ke'tsep,
a man lame in one leg.

icāk tu hia'taⁿ, always the same man
("tousjours le même homme").

ica'k u't cak'ha'yu, ica'k o't cak'ha'-
yu, I laugh at people, I laugh at
many persons.

ica'k wan, a traveler.

icāk wa'ñ a'-uc, a lame man, "a man
who can not walk."

icāk wa'ci (D), (i)cakua'ci (L), an
old man; pl. icak wacwa'ci (L).

icāk wōc ke'tsti, a left-handed man.

icāk wōc tu'l, a right-handed man.

icāk ya' i-taⁿ, he is a man yet.

icā'k ya' taⁿ, icā'k hia'taⁿ (I),
icāk ya' tan, the same man.

icā'k ya'ko, I eat a man ("je mange
un homme").

icāk yo'n, a wizard (term uncertain).
ki'wile ca'kiol, a Frenchman, a
Creole.

nē n' itans 'n icāk 'n mōni, the
world, "all people on earth and in
heaven."

no'-ai icāk, Alpamu' icāk, an Ala-
bama Indian.

no'hamc ca'kiul, a rooster, "a male
fowl."

okotka'-uc i'cak he'-u cakeopāts
(h)imicinto, I wash shirts for
others.

sakio'l-cukoke', pants.

cakica'k (D-28,29), cakicāk (D-138),
relations.

cakicakip ut, toward the people
(L-12).

coṣka'k lo'-ico icāk, I help somebody
working.

cukiolo-hatke, pants.

Tsa'xta i'cāk, Tsa'xta hi'cāk, a
Choctaw Indian.

Tsa'yon icāk, a Mexican man (from
Spainol?)

tsi'dsi icāk, a male infant (I).

to'like icak, an eastern man.

wi hica'n (*or* wi hija'n) cakiol, my
father-in-law.

wi ica'k icuhe', I am uneasy about
the man (i is perhaps the incor-
porated personal pronoun).

wi' icāk cakia'lu, I take men, I arrest
men.

wi icāk cakina'-uco, I put some men
in prison ("je mets des hommes
(dans le prison)").

wi cakica'k, my relatives ("mon
monde").

wi (i)cak wā'ci ik'ha'-uc (*or* ik'ha'-
uts) tik'ha'nēt; kēme hi a'-ucēn
ika'-uts'n, my old man almost
drowned; if I had not known how
to row he would have been
drowned ("mon vieux a manqué
de se noyer; si je n'avais pas su
ramer, il se serait noyé").

wi cuhe' ica'k, I am uneasy about my
family, I pity my family.

ya' icak akipai-i'ke ot, this man
comes from the south.

ya' icāk av'ha'n, ya' icāk a'p ha'n,
an absent man ("un homme
absent").

ya icāk av'wa'nkit, ya icāk ap
wa'nkit, this man is present ("cet
homme est présent"), lit. "this
man is walking here."

ya' i'cak hiki'k ot, this man comes
from the west.

ya' i'cak ho'leike ot, this man comes
from the north.

ya' icak to'like ot, this man comes
from the east.

ya' icāk coklake, that man is poor
(D).

ya' icā'k cokla'kcat, that man was
poor (D).

ya' icāk cokla'ketikit, that man will
be poor (D).

ya' icāk we'hēt (or wē't) ivivha'hēt,
this man did not believe me.

ya' icāk ya ki'c kanyū'c yilwai'tikit,
that man is going to marry that
young woman (D).

ya ki'c kanyū'c ya' icāk ut (or o't)
yilkē, that young woman marries
that man (D).

yu'kit icak, yuki't (or yoki'd) caticāk,
our relations, our parents, our
relatives ("nos parents").

caki, to wound (possibly the stem is ik).
wi ca'kiko, I wound (somebody).
wi cakca'kiko, I wound (somebody)
in various places (D).

ca'ko, **cako'** (L-5), bear; E. D. *stigne'*.

cāks (I), fox; E. D. *caggs* [shaggs].

cakc, lynx (D), wildcat (A. R.) ("pi-
chou"); E. D. *netswopst*, *net-*
kōpst [netcōpst], wildcat, cata-
mount ("pichou"), lynx(?) (see
niā'l, cāks).

call (shall) (E. D.).
call pallets [shall pallets], plucky,
brave (E. D.).

cāmc, wolf, coyote; E. D. *iorlic* (pro-
nounced yālic?), wolf (see tēk).

cā'me te'kteke, "speckled wolf,"
Gatschet suggesting that it was
the leopard and thus a purely
modern term, but it reminds one
of the Creek Water-tiger, also
spotted, which may contain some
reminiscence of the ocelot or jaguar.

caⁿ, **cañ**, **caⁿcaⁿ**, burning.
nāts caⁿcaⁿ, caterpillar, "burning
worm," "stinging worm."

capa'ts, hanging(?) (cf. pa-u, pats).
a'lc capa'ts, icicle, "ice hanging"
(not certain).
icpa'tsēt, sleet has formed, it has
been freezing.

catna', better.

ca-u [shau (P), shaoù (C)], father
(E. D.) (cf. ca).
wi ca'-u [uē shau], my father (E. D.).

ce, marble (to play with); Creole
canique.
ce kudsnā'n ki'ninā, a round whet-
stone ("meule").

cēm, **cim**, **sēm**, **sim**, "fold," "times,"
full of.

ha' u'c mōn na'-ucēm, his whole
body covered with hair (L-34).

icāk hikā't sīm, a barefooted man.
icāk ica't sīm, a bareheaded man.
lu'cēm, full of dirt (D-65).
otse' hat-cimā'l-kēt, a snake sitting
coiled up.
ta'lcēm, full of holes (D-66).
yuki't no'mesēm tu'xtsēl, we children
stayed alone together (D-107).

tanu'kcim, tanu'kcēm, one to each
(I), one apiece.

tsi'kcim, double, two to each (I).

lā't-sim, la't-cim (I), threefold, three
to each.

himato'lcēm, fourfold, four to each (I).

nī't-sēm, nitsem (I), fivefold, five to
each.

latsi'k-sēm (D), latsi'ksēm (I), six-
fold, six to each.

pa'xsēm, seven to each (I).

wucpe'cim, ten to each (I).

cemps tapahan (or **cemps tapahau**),
cempstapaham [shempstapa-
ham], infant, baby, child (E. D.).

cec (L-2), fig, mulberry(?); E. D.
tsicibb [tsishibb], mulberry tree.
ce'c ne'kin, fig season, "figs ripe."
ce'c nēc, fig tree, mulberry tree(?)

cēc see tsic.

cet [chett], chin (E. D.).

ci (shi, shỳ), smoke (E. D.) (cf. po).
ci kombnst [shy combnst], fog, "thick
smoke" (E. D.).
ci taue' [shi thaue' (P), shỳ thaou (C)],
the smoke is disagreeable (E. D.).

ciki'tic (I), **cikiti'c**, skunk; E. D.
tsinniu, polecat.
ciki'tic i'cat, the skunk stinks.
cikiti'c a'ñ hu'i, the skunk is under
the house.

cixt, **cict**, **cit**, pot, basin, bucket, pail,
kettle, pitcher.
ēñ ka'-une ci'xt, grease jar.
icpa'l ma'ñ, a dish (ic=cixt).
kudsnā'n ci'xt, iron kettle.
ne'c cixt, wooden bucket or pail.
ci'xt ko'mhic, bell, "hanging pot."
ci'xt (or cit) ko'mhic wi co'ñico, I
ring the bell.
cixt pal, cikpa'l, icpa'l, hicpa'l (I), a
plate, a dish.
ci'xt pā'c, lid ("couverture de la
chaudière.")

ci'xt-ko'paxe, cit-ko'paxe, tumbler,
goblet.

ciet kaukau' ha'n, the pitcher is empty of water.
 ciet kaukau' pu'k, the pitcher is full of water.
 ciet pa'l, an oven.
 ci'ct pa'l he'ts, icpal he'ts, a great bowl.
 ciet ya' tsa'xk, this pitcher is dry.
 wai' ci'xt, a stone jug.
 wie cixko'mic co'ñico, I ring a bell.
ci(1), to sew.
 ci'l yu'leo, I make embroideries, I sew stripes.
 cokci'lnān, cokci'lān, sewing machine, "to sew much" ("coudre beaucoup").
 coxc'i'ukit, she sewed (all the time) (D-77).
 tu' cīl, schooner ("bateau à voiles") (?).
 tu' cīl ok'hia' kē, the schooner has a sail.
 wi ke'-u cukci'kinto, I am sewing while sitting.
 wi ke'-u cukcokci'kinto, I sew many things. (Perhaps I was not heard in last two examples.)
 wi ci'lo, I sew.
 wi cilci'lo, or wi he'-u ci'lo, I sew many things.
ci'liñ (A. R.), ci'li, beautiful, handsome (persons and things); pl. cilci'li; E. D. cilli, cillg [shilly (P), shillg (C)], nice, handsome.
 yoko'n ci'li, a fine song.
ci(c), (perhaps nē-ci(1)).
 nē-cilenā'n, broom ("balais").
 nē-cilenān i'l, a new broom.
 nē-cilenā'n i'l to'lka ci'lentat, a new broom sweeps well.
 nē-cilenā'n wa'ci, an old broom.
 wañ'ne'-ci'lento, I sweep with the broom while going.
ciñ, see coñ.
ci'ne-u (perhaps from ca and he-u).
 ci'ne-u a' hakit cine'v' a' who are they?
 cine'-u ya' cukcaki'ke? who are these merchants?
cick, ciskk, (sweet(?)); E. D., cisk [shisk], sweet.
 nē-cisk, ni ci'sk, salt.
 nē-cic(k) ka'-une, a salt cellar, "to put salt into."

neck-ol, nick-ol, sugar, sweetening, evidently "sweet salt" (ōl'=sweet).
 neck-ōl ak, nick-ōl āk, molasses, "sugar liquid."
 neck-ol tu, neck-ul tu, sugarcane.
 neck-ol tu li'linā, sugar press, sugar mill.
cīt, gray moss.
 cit-ha'ñ, moss (D-75).
 cit i'l, green, fresh moss; pl. ilil.
 cit mēlmel, black moss (dead).
ci-u, to crawl.
 otse' he'-u ci'utiutit, the snakes go crawling.
 otse' ci'ukit, otse' ci'u, the snake crawls (I).
 ci'u tsāt otse', the snake goes crawling.
 ya' otse' ci'u, the snake crawls; pl. ci'u.
ci-u, ci-o,
 icāk cokci'ū, an avaricious man, a stingy man.
 icāk cokci'ci'u, avaricious men, stingy men.
 cokci'-u, avaricious or stingy ("chiche").
 ya' kie cokci'-u tane'-uca'k iya'-i, this woman is the stingiest of all (tane'-uca'k, the rest).
ciwā't, ci'wat, alligator, "having bosses" (?).
 ci'wat tē ne'c, tree with thorns 6 to 10 inches long, prickly ash (I).
ciwō'n, ciwa'n, cat.
 ciwa'n anpā'ke ko'nkit, the cat catches the mouse.
 ciwa'n nika'-ukit a'npā'ke, the cat ran after the mouse.
 ciwa'n noha'mc cakcoco'meat, the cat scared the chickens.
 ciwa'n tsu'm ha'xc, don't pinch the cat!
 ci'won hikā'mcēt, the cat scratched me (etc.).
 ciwō'n hidso'n, kitten, "small cat" (I).
 ciwō'n hō'nkit, the cat mews.
 ciwō'n ikāt, paw of cat.
 ciwō'n icol, kitten.
 ci'won ma', ciwān ma', where is the cat?
 ciwō'n na'-u, fur of cat.
 ciwō'n tuts, leg of cat.

ciwōn [shiwōn], lake (E. D.) (Carpenter has nuuoon [nuouoon], which is evidently wrong).

cka, **ckaa**, **ska**; small, little; E. D. cka [shka, shkaa], ska, small, little, son.

ickali't hitiktsa'nu, I go and hide a child.

ickali't nu'l-wilwi'lhiento, I rock a child.

kie i'cakalit (I), ki'ckalit, little girl; pl. ki'cee no'mc and kēckali't.

cakio'l ickali't (I), cukioskali't, boy (both large and small); pl. cakio'l.

cakio'l kalit' haihai'e hu'o, I see a boy weeping (nā'keo, I hear).

wi cka [ue shka], my son (E. D.).

ckal koptalē [shkal coptalē], sadness (E. D.) (cf. elañ).

ckalckā'e, foolish, crazy ("bête").

ckōp (D-128), cup, dipper.

ā'mene ckō'p, drinking cup.

eko'pol, ekopo'l (I), soup bowl, any large bowl.

co (D-140), seed, kernel, heart, pith, soul.

ha' co', his soul (heart being considered its seat).

pa'tite'-u co', cottonseed.

ca'kcōc co'keo wa'ñ-co'lkit, the birds go and tear up the young seed plants; pl. of subj. wāñ-co'lk'it.

co'keo, seed ("semence") (I).

co' pa'ke, **cō' pāke**, the heart is beating, palpitation of the heart. **cū' ku'tskuts**, piment rouge, red pepper (I).

tepu'k co' tuka'-u, almond, "like a peach stone."

wi co' hehé'xkit, my heart is paining.

wi co' pā'ke hika', I have palpitation of the heart.

cō, any, at all, ever, it is not (?).

ica'k co'kcē (or **co'keo**) to'lha, a good for nothing.

cā'keo hīlōcne hān, I have nobody to defend me.

ca coha'xe, for nobody (ca han, nobody).

co'keo ha hiwa'lc, dreams mean nothing ("les rêves ne veulent rien dire").

cok coha'n, for nothing (han, nothing).

tanu'kip co ha', never once (did he whip us) (D-102).

cōk, **cok**, **cuk**, **cūk**, thing; Ak. same. **akū'p cū'kwāk**, wheat bread, "flour bread."

ha cok, his property, "his things."

ha cokmo'n, all his property.

hiyen cukwi'lkit, the hog is squealing.

inlo'hi coka'kinto, nlo'-i coka'kinto,

I help you working.

icāk co'kilāke, a lazy man.

icāk co'klak, a poor man.

icāk cokno'kna'-u ikco'lulet, they feathered a man.

i'cak cokcaki-i'ke, a man who had been sold.

icāk co'k cakio'ñ hite'-u, a beggar.

icāk co'k caksā'nke hite'-u, a great thief.

ica'k co'keo to'lha, **ica'k co'xkcē to'lha**, a good for nothing ("un bon à rien").

i'cāk co'xkē, a rich man.

icāk co'xko'ts, **icāk cak'kō'ts**, a tailor, "a cutter."

icāk co'xk (or **co'k**) **cak'ha'yu**, one who laughs at or makes fun of people ("un qui rit du monde, fait farce").

icokhēc, **icokē'e**, I am sick.

ke'-u co'k caksā'ñeto, I sit stealing.

ki'c co'xko'ts, a tailoress.

ma'ñut co'k caksā'ñke, a continual thief.

ne'c co'xkita'-une, a scaffolding, a scaffold.

cakla'mc p'o'sk cok'hita'-uckit, the leech sucks the blood out.

coka'-at, she had it.

coka'-hiwe'-u, industrious, "doing much."

co'kai, **co'kaya**, why? wherefore?

co'kai 'n o't ha'xnan, why don't you come?

co'k ake'niet, dewberry.

co'k ake'niet li'l, **co'katke'ñic li'l**, strawberry.

co'kat ka' tla'ke, a large pile of dirt ("un large sale"); pl. **tla'tlake**.

co'katke'nic, **cokaki'ñic**, blackberry.

co'k atpa'xe ha'ke, he doesn't listen.

co'kaye, **cū'kaya**, **co'kai**, why? wherefore?

cok hatse-e'c, bad things, wicked things.
 co'k'hatse-e'c ca ka', to bewitch, "to render mischievous."
 co'k hatko'lo, I stuff.
 cokhe' (h)atse-e'c cak'hō'lculat, they put bad medicine into them.
 cok he'-u, many things.
 cok he'-u hia'xlicat (or hia'xicat), I lost many things.
 co'k he'-uxts, co'k i'-uxts, I know it, I know something.
 co'k he'-u cak'hidsa'mco, I join many things.
 cok he'-u caktsā'ñco, I steal many things.
 co'k he'-u nāke na'k kanwa'ncūn, co'k he'-u na'ke na'xkan wa'ncēn, I found something but will not tell you what.
 co'k hia'xicat, I lost something.
 co'k hihatse-uwa'nēt, I forgot these things.
 co'k hipēn, cokipēn, friend.
 co'k (h)iwine'at, I found something.
 cokia'xta, I want to eat.
 coki'nkēn ko'tsico, I cut across.
 coki'e (given once as co'kie but correctness of accent denied by second informant), a plant.
 cokiū'le, cokyu'le, a letter, writing; a debt.
 cokiūlene', pencil, pen.
 co'k iwa'nts, tell me a story! "tell me something!"
 co'k ka'nkit, something is roaring.
 co'klic, contented, satisfied, pleased, rejoicing.
 co'k mi'co, I gave something, I made a present.
 co'k mō'n tsa'xk, everything is dry.
 co'k mū'ñ, a bedbug, "something smelling."
 co'k na'ke ha'xc, he doesn't hear.
 co'k 'n ka' a', what is the matter with you? "what are you doing?"
 co'k nke'a na komho'peki, what have you in your pocket?
 co'ko-i, co'xko-i, chief.
 coko'n cokcaki'keo, I sell a cow.
 co'k-caki'ke, a merchant ("boutiquier").
 cokcaksāñc, thieves.
 cokcakyi'keo, I sell things.

cokcatsū'mene, tweezers (for hair, etc.)
 cokciñā, cokci'lā, a sewing machine.
 cokci'u, stingy.
 cok coha', for nothing.
 co'k co he'-uxtsa', I know nothing (cf. co'knok).
 cokcukyi'ke, selling.
 coko'ke, ball (?). (D-64).
 co'kuak onpa'ts, yeast, raised bread.
 co'k u'xts, smart, intelligent, knowing things.
 co'k u'xts (h)a'xc, a fool, knowing nothing.
 co'k u'ts lāt, something having three points.
 co'k wa'n, what do you say?
 co'k wa'nka na'xn (L), co'k wa'ñ ka na'xn, what are you doing?
 co'kwan cakuxtsic, interpreter (D).
 cok wacwa'ciñ, about ancient things (D).
 coxkai hiwe'-u, industrious, working much" (D).
 coxka' lo'-ico icāk, I help somebody working (D).
 coxkilā'ke, a lazy fellow ("paresseux") (L).
 coxko'-i, basket (L).
 co'xko-i, law (D).
 coxkci'ukit, she sewed (all the time) (D).
 coxmōn, everything (D).
 coxtol, luck (D).
 coxtol he'-u wic ke', I have much luck (D).
 cuka'kulēt, they danced (L).
 cu'k-ām-a'ñ ntā'ñ (or ita'ñ (D)), where is the kitchen? (L).
 cukā'm kic, a female cook (L).
 cukāmto, I cook (something) (D).
 cuka'ya, why? (L).
 cukia'k 'hā'ñco, I finish eating (L).
 cukita-uka'ne, chair (D).
 cukitu'lianā, table (?) (L).
 cukte'-i, medicine (L).
 cukte'-i ā'mu, I take (or drink) medicine (L).
 cukte'-i kū'leu, I swallowed medicine.
 cukite'-uka'hune (L), cukite'-uka'-une kēt'n, chair.

cukite'-u kahunā'n kǎ'nto, I am sitting down in a chair.
 cukite'-u kahune' kǎ'nto, I sit in a chair.
 cukite'-uka'ne (or cukite'-ukawine) hatwilwilenā, a rocking-chair.
 cukotke' (D), cux'hatke', female dress.
 cukotki'ñic, blackberry.
 cukco'e, bird.
 cukutkē', cuka'tke, dress, robe.
 cukwā'k, bread.
 cukwā'k idso' ōl, pie, cake.
 cuxka'xkinto, I (will) work.
 cuxtsipāl, glue, "something sticking."
 Tsukuhu'-i, Chukuhu'-i (name of Delilah Moss's grandfather).
 ta-ucok'ko'-ikit, he preaches.
 wi ke'-u cukci'kinto, I am sitting sewing.
 wi co'k a'xict, wi co'k a'xlic, I lose something.
 wi cokcaki'keo, I sell a cow.
 wi coxko'ikit, I make baskets.
 wi cukte'-i micu, I doctor somebody.
coki'nkēn, across (contains cok, something?). (cf. inahi).
 coki'nkēn ko'tsico, I cut across.
coknō'k (L-6), **co'knōk** (A. R.), duck (perhaps sig. "creature with wings"); cokna'-i given by L as an alternative form but perhaps a corruption of it.
 co'knok na'-u, feathers of duck (used on arrows).
 Cnai'ke, a masculine proper name contracted from Cuk-na'i'ke, "having ducks."
cokō'ñ, **coko'm**, **coko'n**, **coko'**, **ciko'm** (D-80), bison, buffalo, cattle, ox, cow, beef; probably means "creatures living on grass."
 ha' coko'n cak-iu'l, her ox (I).
 ciko'm a'm eikna'-uco, I let the cattle drink.
 ciko'm kaukau' cokmi'co, I give the cattle to drink.
 ciko'm nē-pom(ne), plow oxen, team of oxen.
 coko'm he'-u wā'ñ hō'ntit, many cows are lowing.
 coko'm lā'co, I skin a cow.

coko'm no'hik ima'nkit, the cow pushes with its horn.
 co'kom no'x, co'kom no'x, co'kon no'x (I), the horns of a cow.
 koko' al, koko'n ā'l (I), beef.
 koko'n he'-u caki'keo, I buy many cows.
 co'kon ico'l, calf (I).
 co'kon i't, koko'n it (I), manure (or dung) of cattle.
 koko' kic, koko'n kic (I), cow.
 koko'n me'l, koko'm me'l, bison, buffalo, "black cattle"; pl. melme'l.
 koko'n cakiu'l, bull (I).
 koko'n cokeaki'keo, I sell a cow.
 koko'n tanu'k caki'keo, I buy a cow.
 koko'n ti'u, roast beef.
 koko' (or koko'm) wā'ñ hō'nkit, the cow bellows while walking ("la vache beugle en marchant").
 koko'n yu'l, a spotted ox; pl. koko'n yu'lyul.
 wi koko'n nima'-ul kahiyāt ti'k'hu', I went to the place where they had killed an ox.
 ya' wi koko'm, this is my cow (I).
cokcō'c, **cakcōc** (I), a bird (probably contains cok, and possibly also cō(l), to scare).
 he'-u cakeu'c ka'-u ti'-utit, many birds fly.
 cakcō'c pa', nest of bird (I).
 ca'keōc pa'm, bird tracks.
 cakeu'c ka'-u-tsa't, the bird flies, "flying he goes."
 cukcō'c a' o'tse ka'-uts, a bird flies over the house.
 cucko'c itsktēta't, a lark, "yellow-breasted bird" (this is the probable identification).
 cucko'c pa' ne'ckin, the bird's nest is in the tree.
 cu'keoc yo'ktit, the bird chatters.
cōl, to rub (cf. kol and woi).
 icāk cokno'k na'-u ik (or ek) co'lulet, they feathered a man, they rubbed feathers on a man.
 ni'c-mo'ñ e'ñek co'lulet, they tarred a man, they rubbed grease or tar on a man.
 nic-moñ ēñ wi ike'lo, and e'ñik wi co'lo, I rub tar with.

- wi ikco'loolu, I rub repeatedly *with* (instr.).
 wi ko'ñ cōl, I shove out, I rub outward(?), "I take and rub."
 wi co'lu, I rub; wi co'loolu, I rub repeatedly.
cō(l) (sing.), **cō(m)** (pl.), to be scared.
 ciwa'n noha'me cakococo'mcat, the cat scared the chickens; sing. of obj. coco'lcāt (see ntē-i).
 wi hatcoco'lcāt, I was scared.
 wi ca' coco'lc hā'nu, I like to scare somebody.
 wī coco'lc hinte'hi hā'nulet, (or hā'nulet) they came near scaring me to death.
 cōl palets [shōll pallets], courageous (E. D.).
cōm, coⁿ, small, young; **com**, "with young," swollen, pregnant; "va éclore, ou avoir des petits"), distr. co'mcom (cf. hitso'n).
 co'mc, came, about to hatch or have young ones ("qui va éclore, ou avoir des petits").
 a'liñ hicōm, small grapes (L-8).
 anhipo'n he'-uc cakico'mc, rabbits have many young.
 hika't icoⁿ, small toes and feet.
 hila'ñ icō'm, grapevine.
 hila' ico' te'-i, small grapevine ("liane de petits raisins").
 ho'kicōm, thread (from o'k and icōm).
 ho'kicōm tū'ke, a spool ("une pelote de fil").
 nec hico'mckin, among small trees (or bushes) (L-35).
 noha'me ico'mc, no'hamc icōm, young chickens.
 tsan-e-u'k ico'm, colt, filly, "young horse."
 tsīlatsk i'com, sheep tick, "small wood tick."
 tik icō'm, lead (metal), small missile ("flèche petite").
 tolho'pe hokieō'mik on'yu (or o'ne or o'ñe), I thread a needle ("j'enfile une arguile").
 tu' ico'mc, small cane (which served for making arrows).
 uk ico'm, a pimple.
- coñ**, to rattle, to rustle, to ring.
 haki't ciñeñā'ni, they sounded a rattle (or their rattle) (L-26) (perhaps ciñ should be coñ).
 kipa'dso conco'ngie, gourd rattle.
 ci'ñene cō'ñxia, they rattled a gourd rattle (D-115).
 cit (or cixt) ko'mhic co'ñictat, the bell rang (I).
 cit ko'mhic wi co'ñico, I ring the bell.
 co'nkit, (a bell) is ringing.
 te'wac co'ntit, the leaves rustle in the wind; sing. wac co'nkit (I).
cōt [shot], to love (E. D.) (cf. lem).
co'yuan, pl. **coyuancoyua'n**, mischievous (A. R.), doing bad tricks; droll; lively; full of fun; all in play; frisky (one informant says "bad," the other merely "mischievous"); E. D. coiuan [shoiuan] (P), coiocan [shoiocan] (C), stupid, foolish.
ctiu [shtiu], sick (E. D.).
cuk, back of.
 inte' cuk, back of neck.
 no'k cuk, elbow, "back of arm."
 no'k cuk ko'tsti, left elbow (I).
 no'k cuk wo'cti, right elbow (I).
 cu'kike tu' iwāt, the boat (or canoe) comes from below ("la pirogue va venir d'en bas").
cukiñ, cuki'n, half.
 hika't nī't ya' ha'l cokī'ñ, wi(c), I am five and a half feet tall.
 kuiyatko'l lāt ha'l cuki'ñ, three sausages and a half.
 kuiyatko'l cuki'ñ, half a sausage.
 tañu'k cuki'n, one half.
cuk(s),
 co'keuks co'kak, nonreligious dance of the young people.
Cukuhu'-i, godfather of Delilah; (hu'i, "underneath") (D-93 and title).
cuxka', (P).
 cuxka' atse-e'c, they are all bad or mean.
cul, dog.
 cu'l ha'-an, no dog (I).
 cu'l he'-u, many dogs (I).
 cu'l he'-u ha', few dogs, "not many dogs" (I).
 cu'l hiata', the same dog (I).

cu'l hiwewé'vcat, the dog barked at me.

cu'l icōl, puppy (I).

cu'l ita'ñ a', where is the dog?

cu'l ki'e, cu'l gi'e, bitch (I).

cu'l ku'lie hiwewé'vcat, the dog barked at me again.

cu'l lāt, three dogs.

cu'l mōn, all the dogs.

cu'l pakna'-u ti'k ya' pu'x hatipa'ts-icat, the dog runs and turns a somersault.

cu'l puxini'kat kako'ki(n), the dog jumped through the fence.

cu'l puxitsē'cēt kako'k, the dog jumped over the fence.

cu'l tsik, two dogs (I).

cu'l ta', another dog (I).

cu'l ta'nuk, one dog (I).

cu'l vivi'vc, the dog barks.

tsanu'ke la'-ak i'ti tsāt cu'lut iye'lāk, the horse is going ahead of the dog.

tsanu'ke me'ts i'ti cu'lut iye'mets, the horse is taller than the dog.

tsanu'k(e) cu'l o't iye' mēts, the horse is taller than the dog.

tsanu'k cu'l o't iye' lā'k patna'-u, the horse runs swifter than the dog.

wa'-u cu'l la'wēt, the steam scalded the dog.

ya' cu'l ha' a'n ito'leo, or ya' cu'l a'n ito'leo, I fix the ears of that dog.

ya' cu'l ha' a'n tlemtle'm, the ears of that dog are torn.

ya' cu'l ha'kit kiñ, that dog is theirs.

ya' cu'l ha'kit cakiñ, these dogs are theirs.

ya' cu'l wi' ki'ñ, that dog belongs to me, that dog is mine.

ya' cu'l wi' caki'ñ, these dogs belong to me, these dogs are mine.

tsā, lance, spear (E. D.) (cf. yapū'x).

tsa, to chew, to bite.

ntsa'-un or ntsa'-ēhē, she will bite you.

odse' hiki tsa'wēt, a snake has bitten (or stung) me.

tsa'ksta, to chew (in future); (cak)-tsā'kco, I chew (them?).

wi hidsa'm, I bite.

wi nuk hatsa'mo, I bite myself.

tsa-i,

wi tsa'-itsa-ic, I shake, I tremble (from cold, terror, etc.).

tsak, **tsa-uk**,

kat hatsa'kco, I gargle, "I wash the mouth."

nec ā'ngik hatsa'-ukco, I wash with soap.

tsak, **tsaxk**, to dry; pl. tsā'ktsak,

tsa'xktsā'k; E. D. tsaak, tsāk, dry.

hadsa'kcne, to wipe oneself with.

it hadsa'kcne, it hadca'cne, towel, "face wiper."

it cakhatsā'mene, something with which to wipe the hands.

kau'kau tsa'kit (or tsa'xkit), the water is falling, the water is getting dried up ("l'eau basse").

kau'kau tsā'ktsit, the water is falling or getting low.

okotka'-uc ko' ina'-u, tsa'xk, take and bring back the shirt, for it is dry! ("rentre une chemise; elle est sèche").

okotka'-uc tsa'ki-u, I dry a shirt.

oñ tsa'xti, o'ñ tsa'xk, dry grass, straw.

ciet ya' tsa'xk, this pitcher is dry.

co'k mō'n tsa'xk, everything is dry (all the cloth).

tsa'kina-u okotka'-uc, I dry a shirt.

tsa'xcu, I am drying.

te'wac tsa'k, dry leaves, a dry leaf ("feuilles sèches"); pl. tsaktsa'k.

wi a' ne tsa'xkip, my house is on dry land.

wi u'ts hatsa'kco, I wipe my nose (with a handkerchief).

woc cakhadsa'kie'nto, I rub (or dry) the face.

tsak,

teho'p tsa'ko, to stop a hole ("boucher un trou").

tsako'p, (see tsika't).

hiyē'n po'n tsako'p, hiū'n po'n tsako'p (I), one thousand.

hiye'n po'n tsako'pip, one thousand times.

Tsa'xta, **Tcha'kta** (D-136), Choctaw.

Tsaxta' hakit no'mc ica't cakpal-pa'licat, the Choctaw flattened their children's heads (D-38a).

Tsa'xta ícāk, Tsa'xta hícāk, a Choc-taw Indian.

tsal,

ha n wi tsuta'lat, he and I kicked him (I).

ha' n wi tsuta'ltitit, he and I will kick him (I).

naki't n wi tsutsa'ltšēl, we (ye and I) are kicking him (I).

ne tutsa'lc (=nē tuts tsā'le), I stamp with the foot (tuts=leg).

wi 'n na tsuta'lat, you and I kicked him (I).

wi 'n na tsuta'ltšēl, you and I are kicking him (I).

wi 'n na tsuta'ltitit, you and I will kick him (I).

wie ha' tsuta'lat, I kicked him (I).

wie ha' tsuta'lo, I am kicking him (I).

wie ha' tsuta'ltikit, I will kick him (I).

wi tsa'leo, I stamp, I kick; iterat. tsaltsa'leo.

tsa(l), to crack (cf. pal).

hatutunā tsa'lulāt, they broke the looking-glass.

nec natsā'tskit, the wood is cracking.

tsa'-alhě, or tsa'lc-ěhě, this cracks or springs apart (as glass) ("ça craque, saute (verre)").

tsa'xc, cracking.

tsā'ts, broken, burst; a crack.

tsāts ō'ts, walnut, walnut tree; E. D. (the same).

wi' tsa'xco, I crack.

wie tsa'xlco, I break (glass), I shiver.

tsālagst or **tsorlagst**, bird (E. D.) (cf. cokeō'c).

tsam, **tsām,** **dsam,** to join, to connect.

hidsam, joining, together.

hidsa'mco, I join two things.

o'k hidsa'm, a double or thick blanket.

o'kitsame, to attack, to fight against. okitsa'mco, I connect.

pu'mul na'-u ha'kit ica'tip hatna'-inst hati'dsom, when they danced they placed feathers on their heads.

co'k he'-u cak'hidsa'mco, I join many things.

tsāma kotsk ("coming together in small ponds,"(?)), tsā'ma ku'ts (D-48), tsi' ma'kuts (I), tsi

ma'kuts, crawfish, crab (if the last two forms are correct it might signify "bone lizard").

tsāma'kotsk tuka'-u, or tsi ma'kuts tuka'-u, (white) shrimp, "like a crawfish."

tsan, to hide (cf. inū).

ickali't hitiktša'nu, I go and hide a child.

lakla'ke tsa'nu, I hide money.

tsa'n'nto, I hide.

wi hatsa'no, I hid myself.

wi nu'k hatinū'co, I hide myself (?).

tsān, to steal (cf. tsan, to hide).

icāk cakcatsā'nc, a thief.

icāk co'k caktsā'nkc hite'-u, a great thief.

ke'-u cok caktsā'ñeto, I steal sitting (but a note says "not always sitting").

ma'ñut co'k caktsā'nkc, a continual thief.

cok he'-u caktsā'ñco, I steal many things.

cokecaktsā'ñc, thieves (D-61).

tsañ(c), to push, to shove, to squeeze.

hitsa'ñet, I get pushed, he has pushed me ("il m'a poussé").

huktsa'ñhiet(s)ēl (?), or icoktsa'ñcēt, we push each other.

tsañ hina'-uco yuki't, we push away (we shove them out (?)).

tsa'nkc, I squeeze out (as matter from a pimple, etc.).

tsā'ñco ako'p, I knead flour.

tē'm hitsa'ñcēt, I was pushed yesterday, he pushed me yesterday ("il m'a poussé hier").

wi mon caktsa'ñco, I push all things.

wi nu'k hatsa'ñco, I push myself.

wi tsañ hena'-uco, I push it away, I push it in.

wi tsañe ka'-u, I make him push.

wi tsa'ñc ko'lc, I shove into.

wi tsa'nc, wi tsa'ñco, I push it (or him), I have pushed it (or him).

tsanu'k (D-56, 58, 80), **tsa'n'u'k,** **tsan-e-u'k,** horse; E. D. wen [uēn].

ha' tsanu'k, his horse (D-132).

tsan-e-u'k ico'm, tsanu'k ico'm (I), a colt, a filly, "young horse."

tsanu'k a", a stable, "a horse house" (I).

tsanu'k haihai'c, the horse is neighing.
 tsanu'k hēts, a big (i. e., an American) horse ("un gros cheval Américain").
 tsanu'k he'-u polpo'lxetit, the horses gallop.
 tsanu'k hitso'm, a Creole pony, "a little horse."
 tsanu'ki, on a horse (D-59, 68).
 tsanu'k ite'-u, I ride on horseback.
 tsanu'k kic makau'kit, the mare is foaling (but said of all quadrupeds).
 tsanu'kip hite'-u-ici'ko (or ite'wi'-ciko) ta'-i kipa'xci (hite'wici'ko), I ford a river on horseback.
 tsanu'k pakna'-u tsāt, the horse is galloping fast, the horse is running.
 tsanu'k po'lx, a loping horse.
 tsanu'k po'lxetit, the horse is loping.
 tsanu'k polpo'xco, I lope the horse.
 tsanu'k po'lpolxc tsāt, the horse is galloping.
 tsanu'k popo'xtsāt, the horse is going fast, the horse is loping.
 tsanu'k cakio'ñc, horsefly (I).
 tsanu'kc la'-ak i'ti tsāt cu'lat iye'lāk, the horse is going ahead of the dog.
 tsanu'kc me'ts i'ti cu'lut iye'mets, the horse is taller than the dog.
 tsanu'k(c) cu'l o't iye' mēts, the horse is taller than the dog.
 tsanu'k cu'l o't iye' lāk patna'-u, the horse runs swifter than the dog.
 tsanu'k tsi'k hi(cak)a'xlicat, I lost two horses.
 tsanu'k tu'-uxts tsāt, the horse is pacing, the horse is going slow.
 tsanu'k wi o't iwāt, the horse comes towards me.
 wi ca itu'lo tsanu'k o'ts, I put somebody on a horse.
 wic tsanu'k wā'ñic tu'ko, I drive the horse up.
 wic tsanu'k wine-u, I find a horse.
 wi tsanu'k mē'l, my horse is black (I).
 wi tsanu'k tu'ko, I fetch my horse; pl. caktu'ko.
 yuki't tsanu'k cakite'-utsäl (or caki-to'kic), we ride on horseback.

wen komb [uēn comb], I have a horse (E. D.).
 wen komb haké [uēn comb hacqué], I had a horse (E. D.).
 wen-kalap haké [uēn-khallap hacqué], I would have a horse (E. D.).
 tsapalst, vine (probably grape vine) (E. D.) (cf. te-i, a'liñ).
 tsāts, lungs (I, D).
 tsat,
 tsat he, poison vine (root resembles that of the yuki'ti konā'n or Indian marsh potato).
 tsat, to run, to gallop, to walk fast; E. D. insthak, to run.
 John pakna'-u tsāt, John is running (I).
 kaukau' tsāt, kaukau' tsād, the water runs.
 kaukau' u'c tsā't, the water is running (I.).
 lāk tsā'nto, I will walk fast.
 pe'l tsāt, he goes away.
 cakeu'c ka'-u-tsa't, the bird flies, "flying he goes."
 ci'u tsāt otse', the snake goes crawling.
 tsanu'k pakna'-u tsāt, the horse is galloping fast, the horse is running (I).
 tsanu'k po'lpolxc tsāt, the horse is galloping.
 tsanu'k popo'xtsāt, the horse is trotting, the horse is going fast, the horse is loping.
 tsanu'kc la'-ak i'ti tsāt cu'lut iye'lāk, the horse is going ahead of the dog.
 tsanu'k tu'-uxts tsāt, the horse is pacing, the horse is going slowly (I).
 tsat'n, afterward.
 po'-ol tsā't'n hu'-ulat, they saw afterward that it (his head) was lowered in front (L-33).
 Tsa'yón, Mexican, Spaniard(?) (from Español?).
 Tsa'yón icāk, a Mexican man.
 Tsa'yón nē, Mexico, "Spanish country."
 Tsayo' ne'kin, Texas, "in the Spanish country" ("dans le pays espagnol").

wi okēt tsī'pcat Tsa'yon ne' ot,
 my mother removed to Texas
 (or Mexico).
-tsē(1), subjective pronominal suffix of
 the first person plural.
 hiyē'n tēm nima'-utsēl, we killed a
 hog yesterday.
 hokpu'nstsēl, we blow at each other.
 icna'-utsen, when we get there (or we
 will arrive).
 ke'tne na'mtsēl, we begged her to
 remain.
 ku'lke hoktewe' to'xntsōl, we have
 been together always.
 cakhū'dsēl, we saw them.
 caki'niugitsēl, we are on the lookout
 for them.
 yuki't eku'nnak na'-u(ts)ēl, we ar-
 rived just now.
 yuki't ina'-utsēl, we come into (the
 house).
 yuki't icti'uts[ēl], shall we go there?
 yuki't icu'ltsēl, we caught it.
 yuki't iyī'ya puhitsē'ctsēl, we rose
 and jumped over.
 yuki't no'mcēm tu'xtsēl, we chil-
 dren stayed alone together.
 yu'kit pai' ō'ktsen, we return home,
 we come back home.
 yuki't puns-micke'ctsēl, we blow
 around.
 yu'kit tso-opi'cintsēl, we twist, or
 we will twist.
 yu'kit tēm ā'mtsēl, we drank yester-
 day.
 yu'kit tiu cak'nonstsēl, we take a
 walk.
tsēñ, proud (applied only to women;
 cf. tsil).
 kic tsēñ, a proud woman; (pl.)
 kictsē'ñtsēñ.
tsēc, over.
 puhitsē'co, I jumped over.
 cu'l pu'xtsē'cēt kako'k, the dog
 jumped over the fence.
 ya' ne'c puhitsē'cta, I am going to
 jump over this log.
tsēts, **tseets**, four (E. D.).
 halk tseets, fourteen.
 hehin tseets, forty.
tse-uwān, to forget.
 ha'tse-u wa'n(h)icat, I forgot him
 (somebody).

na' ē'ñ hatse-uwā'n(h)icat, I forgot
 your name.
 co'k hihatse-uwā'nēt, I forgot these
 things.
 teyo' hihatse-uwā'nēt, I forgot my
 trunk.
 teyo' hicakatse-uwā'nēt, I forgot my
 trunks.
tsi (I), **tsī'**, bone; E. D. tsigg (see
 tsam).
 hal tsī, spine, "back bone."
 o'ts tsi, jawbone, jaw, "tooth bone."
 tū'ts tsī', shin bone and ankle.
 tso'-ots wa'k tsi, corncob, "ear-
 bone of corn."
tsik (L-16; D-62, 81), two; E. D.
 ha'ppalst.
 tsī'kip, twice.
 ha'l tsī'k, second.
 ha'l tsī'kip, twice more.
 tsī'kip hipō'nso, twofold, double.
 tsī'keim, two apiece, two to each.
 latsī'k, six.
 latsī'kip, six times.
 latsī'kip hipō'nso, sixfold.
 latsī'ksēm, six apiece, six to each.
 wocpe' latsī'k, sixty (D-88).
 i'matol tsik, himato'l tsik, eight,
 "four times two."
 i'matol tsik, himato'l tsī'kip, eight
 times.
 wocpe' ha' tsī'k, twelve.
 wocpe' tsik, twenty.
 wocpe' tsī'kip, twenty times.
 ha'yen pōn tsī'k, hiu'n po'n tsik (I),
 two hundred.
 ā'e lā'k i'ti tsī'k, he is the stronger of
 the two.
 haki't tsik nu'k, themselves two.
 ilu' tsik wiic ki'wile ipco'kē'hā, I
 will be a doctor in two years.
 i'cak tsī'k (L), two men.
 icāk tu'ts tsī'k kē' tsep, a man lame
 in both legs.
 kīc tsik, two women (I).
 na'-u tsī'k, a pair of moccasins (I).
 ne'c tsī'k tsika'dip, between two trees.
 pēm katsī'k (I), pēm ka't tsik, a
 double-barreled gun, "a gun with
 two mouths" ("fusil à deux coups").
 cu'l tsik, two dogs (I).
 tsanu'k tsī'k hi(cak)a'xlicat, I lost
 two horses.

tsi'k kuenā'k, both sides.
tsik-hō'l, tsikxo'l (I), tsikxo', twins.
wi añ wañne ta'-i tsika'dep tat(o),
my house stands between the road
and the river.

wi no'mc tsik cakitsyutsickinto, I
raise two children.

wō'c tsi'g, two hands.

wō'c tsi'ketan, both hands (I).

ya' ki'c tsikxo' ke'at (or cakke'at),
this woman had twins.

ya' tsi'k o't cakiye' lāk, he is the
stronger of the two.

ya'-u tsik cakica'wu, I have taken
two fish; sing. ica'wu.

tsikhuiiau [tsikhouiāou], eight (E. D.)
(cf. tsēts).

hallg tsikhuiiau, eighteen (E. D.).

hehin tsikhuiiau, eighty (E. D.).

tsika't, since, past, ago (tsik with past
temporal suffix) (see tsako'p).

yī'l hiwe'-u tsika't lāt, three weeks
ago (D-59).

yī'l hiwe'-u tsika't tsi'k, two weeks
ago (D-62).

tsi'kilik, hen, chicken (in the Hiyekiti
or eastern Atakapa dialect and
perhaps in Opelousa; see noha'mc).

tsikilik, to tickle.

tsikilike, tickling ("I tickle").

tsi'kip (I), the little blue heron; E. D.
tosigs [thosiggs] ("la grue").

tsi'kip tāt (blue) heron, "heron
standing."

tsil, **tsīl** (A. R.), egg (?).

niⁿ tsi'l, small louse, tick, "louse egg(?)."

tsil, proud (cf. tsēñ).

icāk tsi'l, a proud man.

icāk tsi'ltsil, proud men.

tsila'm, **teila'm** (I), quail ("la caille")
(but called "a yellow and white
bird," and so perhaps the meadow
lark; see also itsk).

tsi'latsk, wood tick.

tsi'latsk i'com, tsi'latsk ico'm (I), sheep
ticks, seed-ticks, "small wood ticks."

tsi'nac, **tsinā'c** (I), a button.

tsinniu [tsinniou], polecat (E. D.).

tsip, to remove.

ha'lkin tsi'pcat yuk'hi'ti tu'l o't,
afterward he removed to Indian
Lake (D-95).

tsi'pclo, let us move camp! ("démé-
nageons!").

tsi'pculat, they removed (D-138).

tu'l ma ino'-i tsi'pcat, she moved
across the lake (D-100).

wi okēt tsi'pcat Tsa'yon ne' o't, my
mother removed to Texas (or
Mexico).

wi tsi'pco, I move.

tsipal (see ipa'l, near, and hipa', hus-
band).

ke-utsipa'xkinto, I glue something
("coller").

cakiu'lc tsipa'xco, I seal (or glue) a
letter (D).

caktsipa'lc(o), I put into contact (or
connection) (D).

cuxcaktsipal, sticky things.

cuxtsipāl, glue ("la colle").

ta'ntsipal, burdock or cocklebur
(small kind).

wi-ke'-utsipa'xekinto, I glue pl.
objects (D).

wi-ke'-u-tsipaxekinto, I sit gluing
(I).

tsic (I, D-63), **tsi's** (D-66), **tsi'dsi** (I),
tsiic, **si'tsi**, **si'c**, **si'dsi**, a baby;
pl. cec; E. D. cemps tapahan.

si'dsi he'-u, sic he' -u, many babies.
tsi'dsi icāk, a male infant (I).

(t)si'dsi kic, a female infant (I).

tsitsi'c, si'tsic, it is a baby.

tsi's wāñ-haihaickit, the infant cries
(I).

tsic, to be pleased, to be glad.

atsi'c-kic ha, I don't care (D-143).

hihatsi'ckie (atsi'c-kie) ha', I am not
pleased.

wi yatsi'ckico (*properly* wi hatsi'c-
kico), I am glad.

yuki'ts icatsi'ckicat, we were glad
(D-109).

tsict, **tsi'tsi** (D), pipe.

tsi't tsict, or tsi'tsi (not so good);
tobacco pipe; E. D. tsitsin (tsi't ts,
"tobacco bone").

tsit, **tsi't**, tobacco; E. D. tsigg.

tsik-tlukenē, tobacco pipe (D-127).

tsi't katke' mic, give me a chew of
tobacco! ("donne moi un *chew* to-
bacco!").

tsi't lau'kit, the tobacco burns.

tsi't tsi'ct, tsi'tsi, tobacco pipe.

tsi't wocvénts, a cigar, a cigarette,
"hand worked tobacco."

wai' tsi'tsi, a stone pipe (I).

wi tsí't tlú'kento, I will smoke tobacco.
 wi tsí't yíntso, I wrap tobacco (into a cigar); also used of packages.
 tsítatsi, to smoke the pipe (E. D.).
ts'ok, tsō'k, blackbird (some have red spots); E. D. tsumciman [tsumshiman], tsumthimaan [tsoumthimaan].
 akip ts'ok, akip tsōk (L-7), water turkey.
 Ts'ō'k ta'-i, Tso'k Ta'-i (I), "Blackbird River," Bayou Dinde (?) (6 to 7 miles from Lake Charles, near the middle lake).
tsōx, tsux, tsu'x, claw, nail (of man); E. D. tiggs naggst, fingernail; Ak. cu [choux] or ehuks [ehoux] (cf. Ak. semak [semacq], finger, and tsūm).
 hikāt tsu'x, toenail (I).
 tsu'x, wo'c tsu'x, fingernail (I).
tsom (perhaps shortened from hitsom, "little").
 nec tso'c, cane ("bâton"), "little stick of wood?"
tso'-ots, tso-o'ts (L-4), corn, maize, cornstalk (cf. ots, grain); E. D. necōum [neshōum], Indian corn.
 tso'-ots a'kane(?), to make corn into flour, i. e., a mill(?) (D).
 tso'-ots a'kop, cornmeal (I).
 tso'-ots ā'ke, green corn, the corn is green (or unripe) ("maïs tendre").
 tso'-ots a', cornerib, barn.
 tso'-ots ē'm, pounded corn.
 tso'-ots he'wip hī'le, corn sifted repeatedly.
 tso'-ots hī'le, sifted corn.
 tso'-ots hī'lekinto, I sift corn.
 tso'-ots hī'lene, a sieve for corn.
 tso'-ots hī'e, planting Indian corn (I).
 tso'-ots lā'ge, ripe corn, the corn is ripe, "the corn is hard."
 tso'-ots lī'li, ground corn, cornmeal, flour, etc., milled.
 tso'-ōts lī'linā, corn mill ("moulin de maïs").
 tso'-ots nē'yue, tso'-ots neyū'e(?), cornfield, maize field (I).
 tso'-ots o'ts ta'nuk, one grain of corn.
 tso'-ots ta'l, husk of corn (I).
 tso'-ots wa'k, ear of corn (I).

tso'-ots wa'k tsi, corncob (I).
 tso'-ots wa'c, leaves of corn, husks.
 tso'-ots ya'kinto, I eat corn, I will eat corn.
 tso'-ots ya'kit, I eat corn now.
 tso'-ots yako', I want to eat corn.
 tso'-ots ya'xne, weevil, "corn eater."
 wi e'mu tso'-ots, I pound corn ("je pile du maïs").
 wi tso'-ots a'tkane, I will make corn.
 wi tso'-ots pa'mic, I sow corn.
tsōp,
 tsoptso'pe, spotted (flowered, in colors ("semé")).
tsōt, to stand (pl.?) (cf. illitt, ta, to).
 ha' icā'k lu'kin tōtsō't tema'kip, these men go to stand in mud up to the knees.
 icā'k tso-opi'ctit, they stand twisting(?) ("ils tordent").
 kēlokwa'ts tsō't, many bottles stand.
 mon hiyitsot, many are standing.
 yuki't kaukau'ki' tso'-onsēl (or tso'-otsēl), we stand in the water.
 yu'kit tso-opi'cintsēl, we stand twisting(?).
tsūk,
 tsu'ktsuke, bumpy, rough, rugged.
tsūkc, cardinal bird, redbird (perhaps from ts'ok, blackbird, and kuts, red); E. D. tsoggs.
tsul,
 okotka'-ue nte' tsu'l, okotka'-ue (i)nte' tsūxl, shirt collars.
tsūm, tsum, to pinch, to scratch(?) (cf. tsōx).
 hī'atpe' tsu'mene, I am on the point of pinching him.
 ha' tsu'mkinto, I pinch him (now).
 wi tsum, I pinch, I scratch(?).
 wi ha' tsu'mo, I pinch him.
 wi in tsu'mo, I pinch you.
 wi na'k tsu'mo, I pinch ye (?).
 wi ca'k tsu'mo, I pinch them.
 na hitsu'mta or hitsu'mat, you are going to pinch me.
 na tsu'mta, I am going to pinch you.
 na ietsu'mta, you are going to pinch us.
 na caktu'mta, you are going to pinch them.
 ha hitsu'mēt, he pinched me.
 ha intsu'mēt, he pinches you.
 ha tsu'mēt ta', he pinched him (another).

ha' ietsu'mět, he pinched us.
ha' na'kit (or na'k-) tsu'mět, he pinches ye.

ha' caksu'mět, he pinches them.
ha't na'hip hitsu'mět, he pinched me how many times?

wi nak (h)i'tut tsu'mo, I pinched ye all.

icāk tsu'me, a man pinched; pl. ca'ktsu'me.

ciwa'n tsu'm ha'xc, don't pinch the cat!

cokcatsūmene, tweezers (for hair, etc.).

tsu'm hikots, I pinch and turn the skin, I pinch a piece out.

tsu'me ha'xeta, before pinching him.

tsu'me ha'ñekin, after pinching him.

tsu'meip, on account of pinching him, and because (I) pinched him.

tsu'mene, for pinching; pl. ca'ktsu'mene.

tsumthimaan [tsumthimaan] (C),
tsumcimān [tsumshimān] (P),

(1) blackbird, (2) starling (?) (cf. ts'ok).

tsuc, tsoc,

tsuci'ñc hiea'-uc (I), or tso'ciñc-icla'-uc, chill and fever.

ta, to stand (see L-19, 20) (cf. illitt, tsöt, to).

a^a yā'ñ pe'ltāt, a house standing far off.

hiyita'nto, I stand.

hiyita'to, I will stand.

kaukau' ta'-u ini'kit, the water comes in.

kaukau' ta'-u ini'xkit, the water comes in.

kaukau' ta-ulo'kit, the water stands boiling.

ka'-u ne'c caxkita'-une, a scaffold for the dead (I).

kēlokwa'ts tāt, a bottle standing (I).
kecē'c ta'-ucakwa'lento, I fan many girls when standing.

na tik tāt kauka'-ukin, you go and stand in the water, or you (sing.) are standing in the water.

na'u ta'-uwalwa'lekit, the feather is waving (I).

na'-u ta'-u walwa'letit, many feathers are waving.

ne'cpa'l ne'kin tlo'p ta't, a post driven into the ground.

nec coxkita'-une, scaffolding, scaffold, "boards to stand on."

nec coxkita'-une ka'-u, I erect a scaffold.

ne'c te'xk tāt, the tree is blooming, the tree stands blooming.

okotka'-uc ma'ñ ko'm-tat, an overcoat hung up, an overcoat hanging up (lit. standing erect).

tsi'kip tāt, (blue) heron, "heron standing."

ta'nto, I am erect.

tāt, standing.

ta'-u-hatpa'wickit, standing on a swing ("je me balance").

ta'-uhatwā'nānto Otsotā't ōt, ta'u hatwēni (or hatwēninto) Otsotā't ōt, I pray to God.

ta'-u iki'kit, a drop of water, "standing and dripping."

ta-uko'-ikit, he preaches ("il prêche"); pl. ta-ucokko'-ikit or ta-ucokcokwa'nkrit.

tawatwe'nāt, they prayed standing (L-14).

tuts tanu'kip hiyita'nto, I stand on one leg.

tema'k ilho'pc tā'nto, tema'k itlo'pc tā'nto, I am on my knees.

Utsuta'tut, to Otsotat (L-14, 15).

wa'-i ta-upa'-ukit, the stone is swinging (like a pendulum); pl. -tit (I).

wai ta'-u paupa'-utit, many stones swing.

wi a^a tā't hu'wa, or wi a^a hu'wa, I see a house standing (sometimes they add tāt or ta-u to anything standing).

wi a'ñ wañē ta'-i tsika'dep tāt(o), my house stands between the road and the river (D).

wi iyi'ktat cukiul'kinto, I stand and write, I write standing.

wi ta'-u-hatpa'wickit, I balance myself (I).

wi ta-uhatwe'ninto, wi tawatwe'ninto, I pray (God), ("je prie (Dieu)").

yuki't itēt o'tsi tāt, Our Father who art in heaven (standing above).

yuki't ta-uhatwā'ni Otsotā't ōt, we pray to God.

ta, to leave, to come out.

a'nike nta'hēntat, it came out of his ears (L-20).

aⁿ(i)kin t'ha'ko, I come out of the house ("je sors de la maison").

a'nkin ita'ko, I came out of the house.

aⁿlāk pa'li yanta'-ulēt, aⁿlāk pa'lihi ya' nta'-ulat, they have broken the prison and have gone out (those inclosed) ("ils ont cassé la prison et l'ont sorti (ceux enfermés)").

ita'xne, to come out (D-140).

kaukau' ām'n a'nike nta'hēntat, the water he had drunk came out at his ears.

kō'ts pon-nt'ha'nāⁿ, or ko'tsispōⁿ ita'nā, chimney, ("cut into for the smoke to go out").

nta'naⁿ, in order for (smoke) to go out.

nta'-u, I get out.

po' ita'nē, chimney "for smoke to leave."

po'ck hita'-uc(o), I draw the blood.

p'o'ck tō'ts hita'-uc, sucking out blood (D-56).

p'o'ck tō'ts hita'-uco, I draw blood out by suction; pl. cak'hita'uco.

cakita'-uculat, they let them out (D-149).

cakla'mc p'osk cok'hita'-uckit, the leech sucks out the blood.

wi it'a' ku, I want to get out; pl. of subj. nta'-ū (?).

wi nta'ku aⁿlāk it'hi, I went out of prison in the evening ("je suis sorti de la prison le soir").

wic nta'ku (or nta'hu) wi ite't inī'kat a'ñut (or a'nkin inī'hat), when I went out my father entered the house ("quand j'étais sorti mon père est entré dans la maison").

wi te'ñs a'la'kin ita'hu, I left prison in the evening (D).

yuk'hi'ti ipcok ok ya pe'neat p'o'ck tots-hita'-uc, the Indian doctor came and cured by sucking blood.

tai [tay], poplar (E. D.).

ta-i, river, brook (D-45) (see akon(st)).

aknāk mickēt tai'ki, aknāk mi'ckit tai'kin, there are eddies in the river.

a'ñ ta'-i o', the house is by the river (I).

a'ñ ta'-i o'at, the house was by the river (I).

a'ñ ta'-i o'tikit (or o'to or o'ta) the house will be by the river (I).

Ka'tkac-yo'k ta'-i, Calcasieu River (I).

kipa'xei ta'-i pa'mici'ko, I ford a river on foot (kipa'xei not necessary according to D).

tsanu'kip hite'-uici'ko (or ite'w-i'ciko) ta'-i kipa'xei (hite'wici'ko), I ford a river on horseback.

Tsō'k ta'-i, "Blackbird River," Bayou Dinde, near the middle lake, 6 or 7 miles from Lake Charles.

ta'-i atwā'lc, bridge (probable word used) (I).

ta'-i he'tskit, the river becomes broader (I).

ta'-i hidcoⁿ, small river, gulley, small ditch.

ta'-i hukina'm, forks of a river in their whole length.

ta'-i huku'ul, forks of river ("fourche"), meeting place.

ta'-i icō'l (or icū'l), bayou, rivulet, brook.

tai'kin cakikō'm, I fish in the river.

Ta'-i ko'p ki'c, "White-river Woman," the name of Delilah Moss's sister.

ta'-i ko'c, bend of river (referring to the water): ta'-i uts, bend of river (referring to the land).

Ta'-i ku'ds ti'cto, I go to Red River.

Ta'-i ku'ts, Red River.

ta'-i lu'l ici'ko, wi ta'-i lu'l ici'ko, I swam over to the other side of the river.

ta'-i mā ino'-i, on the other side of the river.

Ta'-i Mēl, Bayou Noir, 15 miles south of Lake Charles and near Big Lake (Lake Prien is Indian Lake).

ta'-i ntu'l, ta'-i ndu'l, the mouth or pass of a river. ("rivière entre au lac").

ta'-i o', by the river, on the bank of the river.

ta'-i ō'c, bank or edge of river.

ta'-i o'ci, the banks of a river, on the edge of a river (nearer than ta'-i o').

ta'-i o'ci tikua'nto (or tik wa'nto), I walk on the banks of a river.

ta'-i o'c talanka'-u, the bank of the river is sloping.

ta'-i o'tsi wā'leti, a bridge over a river.

ta'-i wa'lc, the river's waves.

ta'yip nē, island, land of river.

tu'l ta'yut (or ta'-i o't) iye' ka'c, the lake is deeper than the river.

Utse'x ta'-i, Serpent Bayou.

wi a'n waññē ta'-i tsika'dep tāt(o), my house stands between the road and the river.

ta-i, straight.

ta'-i kati'et, straight, direct it goes.

tē'c ta'itai, straight hair.

u'ts ta'-i, (pl.) u'ts ta'-itai, a straight nose.

taic (cf. ta, to leave, and ta^a, tan, other, another).

icāk ta'-ic he'-u, many strangers.

icāk ta'-ic o'kiā^a yukit nē mo'n ialpe'hiulēt, strangers have come and taken all our land.

Ta'kapo (D-70, 112), **Ta'kapa** (D-93, 120), an Atakapa.

takinē'n, **takinā'n**, a string of beads, prayer beads, a rosary; Ak. oecua [oéchoua] (perhaps from wi, "my," and co, "seed").

hata'kinēn (D-127), hataki'nā (I), pearl, bead.

hatakinā'n o'ñi, a cord or string of beads (o is said not to be the word for "cord") (I).

takis (cf. tots).

takiskoiheu [takiscoiheu], mocking-bird (E. D.) (it contains ko-i, and he-u).

tal (cf. tam).

ta'lcēm, full of holes (D-65).

tal, shell, bark, husk, peeling, rind; E. D. tall, skin (cf. til).

ha'talko'at, his body turned into (D-32).

kanā'n ta'l, shell of a turtle.

nēc ta'l, ne'c ta'l, bark of a tree.

nēc ta'l kima'ti, fiber bark ("bark inside tree").

ne'c ta'l ō'l, cinnamon ("cannelle").

ne'c ta'l ō'l ina'k, cinnamon color.

noha'mc ku' ta'l, egg-shell.

Cakta'lko, icakta'lko, cta'lko, seems to mean "desiring a human being's skin," and is said to have been a name for "a human skin changed into a person," a malicious spirit who went about on all fours with his head lowered in front so that at first he looked as if he were headless. His body was covered with hair. He was seen sometimes in the bushes on Lower Lake Prien in the daytime. Called "devil" (D), "turned into something bad" (L-32 (title)).

cokua'k ta'l, a crust of bread.

tso'-ots ta'l, husk of corn (I).

talanka'-u, slanting, sloping, trending.

nē talanka'-u, land sloping, slanting, trending (I).

ta'-i ō'c talanka'-u, the river bank is slanting, a slope.

talha'ñc, the little blue heron or crane (see tsí'kip); Creole la grue (cf. talko'p, hañc).

talko'p, **ta'lkop**, **talko'pka**, blue; E. D. yan [iānn].

a'yip texlk ta'lkop, marsh lily, "blue flower in marsh" ("fleur sauvage bleue").

otse' talko'p, the blue racer, "blue snake."

cuk ta'lkop he'-u, "many blue things."

talko'p i'naha, not much blue, sort of blue.

talko'pka yi'ltāt, light shines blue.

talko'p kop, light blue, "blue-white."

talko'p na'k ta'lkop, dark blue.

tālšt, **taalšt**, six (E. D.) (cf. lāt).

hallg taalšt, sixteen (E. D.).

hehin taalšt, sixty (E. D.).

tam, hole (in ground) (cf. tal).

ne'kin tā'mc, grave in the ground (I).

ne' ta'mkin, in a grave (D-124).

ne-tamnā'n, shovel, spade, "to make a hole in the ground."

(ne-tamo) te', hole.

nu'l ta'mkin, when digging (D-135).

tam himō'c, to dig a grave.

wi ne'-ta'mo himō'cne, I dig a grave.

wi tikta'mo tiho'p, I went to dig a grave.

tam, to ascend, to climb (cf. ta, to stand).

eku'n na(k) ta'mo, I have just ascended, I begin mounting.

ne'cki ta'mtsat tamhe'-uc, the spider goes up the tree.

ne'c he'-u cakta'mo, I climb many trees.

ne'c ta'mo, I climb a tree.

pa'mtampne, stairs, steps, "for ascending."

tamhe'-uc ha' pa'kin ta'mtsat, the spider goes into its nest.

wi' pa'mtampne ta'mo, I ascend the stairs.

tam, to split.

kako'k nieta'mc nit, a five-rail fence.

ne'ckinke tamc, lumber mill, "for sawing wood."

nec-kiñc ta'mc aⁿ, saw cutting-house (=sawmill) (D-135).

nec-ta'mc, neeta'mc, board, rail, "split wood."

ne'c ta'mcēt, a split tree; ne'c ta'mtameēt, split trees.

ne'c-ta'mc ka'kok, a rail fence.

ne'c ta'mcne', wedge "for splitting wood."

ta'mc, board, "splitting."

wi nec kutsnāhik ta'mco, I split with a knife.

wi nec pa'-icik ta'mco, I split with an ax (wi pa'-ic ne'c ikta'mco, can not be said).

wi ne'c tamta'mco, I split (one block) in several places, and I split many blocks (each by itself).

tamhe'-uc, spider ("araignée") (I).

ne'cki ta'mtsat tamhe'-uc, the spider goes up the tree.

tamhe'-uc ha' pa'kin ta'mtsat, the spider goes into its nest.

tamhe'-uc hila'm (given in one place as hila'ñ), venomous spider (hila'm, to burn, smart, give pain) ("araignée venimeuse," "tarantula").

tamhe'-uc hili'ni, spider-web.

tan,

it'ha'nkcēt, I have vomited.

tanc (A. R.), to throw up, to vomit.

tan, taⁿ, taxn (D-142), other, another also yet, as yet (perhaps two stems (see tanu'k, one).

a'lc ta'n, it is frozen yet, ice yet ("c'est glacé").

ha'cta maka'-u ha'xeta, it is not yet fallen.

hila'yi ta'xn timer, his other wife (L-17).

hila'yi ta'xn timer pa'mat, his other wife beat him.

hitēt hokēt ta'n, the father or the mother.

ica'k hia'taⁿ, ica'k ya'tan, the same man.

icāk konyu'ds ta' caktewe' mo'kēt, another young man has come with the others.

icāk ta'n, another man.

ica'k tane'-u (or tan he'-u), many other men.

icāk tanu'k ke-ula'ento, I shave another as I sit ("curious but they say it").

i'cak tu hia'taⁿ, always the same man.

ka'-u hā'xc ta'n, before he died (D-106).

ki'c ta'xn timer wantsāt, she said to the other woman (D-142).

ki'c taⁿ, another woman (I).

komo'k he'-u ok tanu'ka, many different baskets.

mañ ha'xeta, before long, "not yet long."

'ntan (D-45), nta'n (D-47), or pe'n ta, the other cousin.

ca' taⁿ ha' okotka'-uc pa'tsēmo, I wash one shirt for another (person).

cocko'-i ta'n timer mon cōkiya'-i o'tsi tane'-uts, one chief was high above all the others.

u'l hiātaⁿ, the same dog (I).

u'l taⁿ, another dog (I).

tane'-u (D-117, 122, 146), ta'ne'-u, the others, the rest (of them).

tane'-uts, all the others, the others (L-11) (-ts is perhaps an abbreviation of ōts, "above").

ta'ntsipa'l, cocklebur (the small kind), "sticking to one" (?).

wi le'ta, wi le't ta, my female cousin, "my other sister."

ya' hidso' hiye' ta', he becomes smaller than the other.

ya ica'k ta', he is a man yet.

ya' ki'c cokci'u tane'-uca'k iya'-i, this woman is the stingiest of all.

yac hidso' i'ti tane'-us, the rest of them are the smallest, or they are the smallest of all.

ya' yu'ds iye' ta', he outgrows the other.

yu'le io'-i o'k 'nu'xts a' 'n ta'nat 'n a', send me word whether you can come or not (D-43).

tanko'hi, to jump in (cf. kohits).

John tanko'hi ya' lū'l-ici'hat, John jumped in and swam over.

tann, hard (E. D.) (cf. lāk).

ta'ntstal, **ta'nstal**, **to'nstal**, **ti'nstal**, paper (see pon).

tansta'lik, with cards (D-52).

ta'ntstal hatpa'wico, the paper whirls about.

tantsta'l lakla'ke, paper money.

ta'ntstal tō'lka maka'wat, the paper falls down whirling.

ta'ntstal tle'm (or tle'm), the paper is torn.

ti'nstal ikili'keo, paper soaked through, paper is soaking through.

tinsta'l kipa'xci'p pu'nso, I blow across (over) the paper.

ya tantsta'l kontle'mo, I have torn this paper ("ce papier j'ai déchiré"); pl. ko'te'mtemo.

ya tantsta'l tām, this paper is torn ("ce papier est déchiré").

tanu'k (L-16, 40; D-81, 113, 139, 142, 149), **ta'nuk** (L-11; D-97), one; E. D. hannik.

ha'l(ē) tanu'kip, one more.

hāc no'me tanu'k ipu'ts ke, he has but one child.

ilu' tanu'kin, one year ago.

i'cāk ta'nuk, one man.

icak tanu'kip ki'wile ipco'kat, a man who was once a doctor.

icāk tu'ts tanu'k ke'tsēm (or kē'tsep), a man lame in one leg.

itiyi'le tanu'k, one month.

kīc tanu'k, one woman (I).

nē i'weve tanu'k, a mile, "one land measure."

ne'c na tanu'k ko' iya'-u, you lift a stick at one end.

no'me tanu'k haihai'c hi'kit, a child is coming down weeping.

no'me ta'nuk ipu'ts, but one child.

num tanu'k ite'wo, I ride on one side.

o'ktanu'ka, different (D-78).

cok'hēc oktanu'k coka'-at, she had the same disease (D-92).

coko'n tanu'k caki'keo, I buy a cow.

cu'l ta'nuk, one dog (I).

tso'-ots ots ta'nuk, one grain of corn.

tanu'kip, once (L-40; D-102, 106, 108).

tanu'k ma'ñ iti', to overlap, one longer than the other, one the longest.

tanu'k cuki'n, tanukeuki'n, one-half (I)

tu'ts tanu'kip hiyita'nto, I stand on one leg.

woc pe' ha tanuk (L), wucpe' ha'l tanu'k, eleven.

woc pe' ha' tanu'kip, eleven times.

alliu hannigg, one year (E. D.).

halk hannik, eleven (E. D.).

iidl hannigg, one day (E. D.).

tat, belly (E. D.) (cf. kom).

tāt, yellow, also green; pl. ta'tat; E. D. tat, yellow, onntatat, green.

a'c tā't kop, light yellow, "yellow-white," light green.

a'c tā't uc, salmon, "kind of yellow" (it also looks like "this is true yellow").

icla'-uc tā't, yellow fever.

icla'-uc ta'tik, of yellow fever (D-88).

ku'tsnān tā't, copper, brass, "yellow iron."

ku'ts'n tāt i'cōl, brass nail.

ku' tāt, yolk of egg (I) "egg yellow."

la'klake-tāt, gold color, "silver-yellow."

mō'n tāt, yellow all over.

ne'c wa'c tāt, brown, "leaf yellow," color of dead leaves.

netatat, ne'-tatat (I), orange (the tree).

noha'me ku' tāt, yolk of egg.

on tat, grass green; E. D. onntatat, green.

cukco'c itsktēta't, lark, meadow lark (probably, described as a little larger than a mocking bird), "yellow breasted bird."

taue' [thaue'], disagreeable(?), (E. D.).

ci taue' [shi thaue' (P), shy thaou (C)]. the smoke is disagreeable (E. D.).

tayo'ts,

tayo'ts tuka'-u, pepper (black),
"like ?."

te (D-130), bow (made of hickory)
(cf. te-i); E. D. woc [uosh].

ne'c te', a wooden bow (I).

tē n ō, the bow and the string.

tē ō (D), te' o' (I), bowstring.

wo'c te', the right hand, "the bow
hand" (?).

te,

kidso'ne wi ukutka'-uc ma'ñkin te-
ho'p la'wat, the fire burnt a hole
through in my coat.

teho'p-ma'ñ, tube, tubiform, "long
hole."

teho'p tsa'ko, to stop up a hole
("boucher un trou").

tē, te', this seems to indicate plurality.

hila'ñ tē ne'c, big laurel ("gros
laurier"), magnolia (?) (a tall tree
with white flowers and no spines).

ne'c tewa'c mañma'ñ, magnolia,
"broad-leaved tree."

ci'wat tē ne'c, prickly ash ("frêne
piquant"), "tree with prickles."

te' na'-u, the mane (of a horse).

tē wac, leaves (tē wac said to be
used in sing. and pl.; wac only in
sing.

te' wac co'ntit, the leaves rustle (in
the wind); sing. wa'c co'nkít (I).

te' wac tsa'k, dry leaves, a dry leaf
("feuilles sèches"); pl. te' wac tsak-
tsa'k.

te' wac wilo'kit (or wilotit), the
leaves fall.

te (possibly=ta, to stand).

te' nako'-i, you have to speak! get
up and speak!

te-i, vine, creeper, liana; E. D. tsapalst,
vine (probably grapevine); per-
haps Ak. te, "of wood," though
this may be the word for "bow"
misunderstood.

hila'ñ icon' te'-i, vine of the little
grapes ("liane des petits raisins").

hila'ñ wō'l te'-i, vine of the musca-
dine ("la liane de soko") (L-9.)

cukte'-i (D-113), cokte'-i, medicine.

hila'ñ cukte'-i, a kind of medicinal
root called "buzzard medicine"

by the Indians; a tea was made
from it.

o'tse cokte'-i hadie'c, snake venom,
"snake's bad medicine."

cukte'-i a'mu, I take (*lit.*, drink)
medicine.

cukte'-i hadie'c, cokte'-i hadie'c,
poison, "bad medicine."

cukte'-i kú'leu, I swallowed medicine.

wi cukte'-i micu, I doctor somebody,
I give medicine to somebody.

tēk, te'ktek, speckled (see cāmc)

cā'mc te'ktek, "speckled wolf," a
wild animal, probably the ocelot
or tiger cat (*felis pardalis*), though
it may be mythical. It is des-
cribed as of the size of a dog,
gray in color, and with a short tail.)

teka'-uc, taka-u'c (I), branch, twig;
pl. teka'mc.

ne'c teka'-uc, branch of tree, twig of
tree; pl. ne'c teka'mc.

ne'c taka'-uc ickā'm, a large thick
limb.

ne'c teka'mc, (1) brushwood, (2)
branches, limbs of trees ("des
branches").

ne'c taka'mc ickā'm, ne'c teka'mc
ickā'm, large thick limbs.

ne'c-teka'mc kamka'mc, the limbs
stand out from (the tree).

ne'c taka'mc neyu'c, brush fence
("clos fait avec des branches").

no'x tēka'ms, no'x teka'mc (I),
antlers, "many prongs."

te'k'ho, te'ko, teko', tik'ho'; barrel.

naki't teko' tí-u lumlu'mieta, go ye
and roll that barrel! (D).

ya' teko' tik lumlu'miet(a), go roll
this barrel! (also first pers. sing.).

tegghuiau [tegghouiaou], nine (E. D.).

hallg tegghuiau, nineteen (E. D.).

hehin tegghuiau, ninety (E. D.).

tēxlk, te'xlk (I), te'lk (A. R., I), flower
(see tel).

a'yip te'xlk ta'lkop, marsh lily,
"blue flower in the marshes"
("fleur sauvage bleue").

ne'c tēxlk tāt, the tree is blooming,
"the tree stands blooming."

tēxlk ha'xeta (or ha'xeta), the flower
is budding, bud, "not flowered
yet."

te'xlk hima' hatse-e'c, this flower smells bad.

te'xlk hima' to'l, this flower smells good.

te'xlk-kako'k-ti'mkiñ, rose, "flower in the garden."

te'xlk kēt, bud opened out into a flower (?), "bud sitting."

te'xlk la'k, sunflower (I).

te'xlk la'k ne'c, sunflower stalk.

te'xlk ne'c, jessamine, besides all flowering trees.

te'lk atpa'-ic, the flower opens out.

tel,

an cakte'lcēst, they opened out their ears (L-40).

haki't an kima'tip ne' o'ts a'n cakte'lent (or telte'lcēst), they unfolded their ears on the inside from below up (L-41).

cakte'lco, I open, I unfold; pl. ca'k-telte'lc.

-tēm, subjective personal pronominal suffix of the second person plural. na'kit ieu'ltēm, you (pl.) caught it. naki't tsanu'k cakwinetēm nak caka'x-lecat ka, did you find the horse which you lost?

na'kit tēm a'mtēm, you all drank yesterday(?).

tem (I, D-66, A. R.), yesterday (teñ is also given but this seems to be properly the word for "dusk," or "evening" (see iti'); E. D. khat-tebmn (khat said to=kut, "this").

ha' te'm a'mat, he drank yesterday.

haki't te'm te'm a'mulēt, haki't te'm a'mulat, they drank yesterday.

i'ti te'm, day before yesterday.

kic te'm yuk'hi'ti ko'-iat, she spoke Atakapa yesterday.

na' te'm a'mat, you drank yesterday.

na'kit (tem) a'mtem, nakit te'm naka'mat, you (pl.) drank yesterday.

te'm hitsa'ñcēt, I was pushed yesterday ("il m'a poussé hier").

ti'k cakno'nso te'm, I took a walk yesterday, I went visiting out of doors yesterday.

te'māk, tema'k, ti'mak, knee.

ha' icā'k lu'kin tiktāt tema'kip, this man goes to stand in mud up to the knees; pl. tētsō't.

no'mc tema'k itlo' pētit, the children kneel.

te'mak ē'ñc (I), ti'mak eñc, kneecap, "knee grease."

tema'k ilho'pc tā'nto, I am on my knees.

te'māk kilhō'pco (te'māk hilhō'pco), I kneel down, I am kneeling.

te'mokc, brant ("outarde").

te'moñ, te'mo^a, timo'm, te'mom; ashes.

tsit te'mom, tobacco ashes.

tempst, spring (of year) (E. D.).

tempst kaukauheu [tempst cau-cauheu], the spring is rainy ("spring-water-much") (E.D.).

teñ (L), mother; E. D. teg'n, mother, tegn, daughter (L denied the second usage) (see hukē't)

tegn-icpe [tegn-ishpe], young mother (E. D.).

wi tegn [uē tegn (P), ouèè tegn (C)], my mother (E. D.).

tens, nephew; **tensa'**, niece.

tepu'k, ti'puk, te'buk, te'puk (L-2), peach.

tepu'k ku'tskuts, te'puk ku'tskuts, prune, plum (L-3).

tepu'k ku'tskuts ne'kin, plum season.

tepu'k ne'kin, peach season.

tepu'k co' tuka'-u, almond "like a peach stone," "resembling a peach stone" (I).

tēc, hair of head; E. D. taec; Ak. kee ("cheveux").

mu'kmuk ya' te'c, this hair is short.

tēc hatko'tsnto, I crop my hair.

te'c mo'kmok, short hair.

te'c mōñ, long hair (L-23).

tēc ta'itai, straight hair.

tēc wo'lwōl, tēc wulwu'l, curly hair.

wi te'c mañma'ñ hatna'-uco, I let my hair grow long (or I have long hair).

wi te'c mañma'ñu, I have long hair ("j'ai les cheveux longs").

te-u, tail, end.

a'knax te'-u ot, a'knax te'wat, the current comes from above.

no'k te'-u, shoulder; Ak. est.
 no'k te'-u me'lmel, no'kte-u me'lmēl
 (L-6), goose (tame and wild).
 te'-u kamka'm, tail fin(s).
 te'-u na'-u, tail feathers (I).
 Te'-u Tu'l, Tu'l Te'-u (D-72, 94),
 Lake Charles, lake and a village on
 the same, "End Lake."
 te'wike tu' iwāt, the boat (*or* canoe)
 comes from above ("la pirogue va
 venir d'en haut").

te-u,
 te'-ute-u, rice.

teyo', te'yo, te'yux, box, chest, trunk,
 valise.
 a' teyo', this box.
 teyo' a'vnē (*not* a'pnē), put the box
 right here!
 teyo' hihatse-uwa'nēt, I forgot my
 trunk.
 teyo' hīcakatse-uwa'nēt, I forgot my
 trunks.
 teyo' hiya'p nē, put the box right
 there!
 te'yux kolilawinā, te'yux kolilaka'-
 unā, a match box.
 til te'yux yā'mne, a strap for a
 valise.
 wi teyo' cukite-uka'ne o'ts ne'-u, I
 put the box on the chair.

ti, to go; in E. D. given as tic [tish]
 but c is evidently a suffix; Gatschet
 gives tic ("aller") in one place.
 akipa'-iu(t) ti'cta, I am to travel to
 the south.
 akma'titst, akma'le tits, fall, "go-
 ing to be winter."
 ha icāk lu'kin tiktāt tema'kip, this
 man goes to stand in the mud up
 to his knees; pl. tētsō't.
 haki't ti'ucak'n o'nhulet, they took a
 walk, they went out of doors
 (visiting).
 hati't tiko'me, apron, "hanging in
 front as one goes"(?) (I).
 he'-u cakeu'c ka'-u ti'utit, many
 birds fly.
 hiki'u(t) ti'cta, I am to travel to the
 west.
 hiku' ti'k ika ko', I am going to make
 some soup for you ("je vous vais
 aller faire du bouillon"; ti'k ika=
 "aller pour faire").
 hiku' (ti-u) icka ko', we want to
 make soup.

hiku' wi nu'k tik i'ka ko', I want to
 go to make soup myself.
 hicokē'c kco' yil'kit (*or* yi'l) mōn
 ti'co, though I am sick I go out
 every day.
 hoktewē' ti'ulat, they left together
 ("ils sont partis ensemble").
 ho'kuane ti'cat, ho'kuañickin ti'cat,
 he went on the warpath.
 ho'leo(t) ti'cta, I am to travel to the
 north.
 icāk hi'ki-tewē ti'cat, this man ac-
 companied me.
 icāk hiyana'n co' ti'wē ti'co, I was
 afraid of him but went with him.
 ickali't hitiktsa'nu, I go and hide a
 child.
 iti mā'ñ hihaixtikyilco, I wept all
 night.
 iti mā'ñ hiwā'lc tiki'lat (*or* tik yi'lat),
 I dream all night (until daylight).
 iya'ñ (*or* ya'ni) ti'v, there we will go
 (D-47).
 ka'kin ti'cta, I go to the woods.
 kic' 'nto'lēn na'xkan ti'cēn, if you
 are a smart woman you will not go
 (*or* would not go).
 ku kuds ti'cto, I go to Red River.
 ku'tan ok-ti'cat, a long time has
 passed ("come and gone").
 lā'k ti'ci, go quickly!
 lā'k timto', go quick ye!
 lo'xkin saki'ns, go and visit on the
 prairie! (D-46).
 mōm okti'cat, a mole has passed
 ("come and gone") ("a passé
 là").
 naki't teko' ti'-u lumlu'micta, go ye
 and roll that barrel!
 na tik tāt kaukau'kin, you go and
 stand in the water! (*or* you are
 standing in the water).
 na ti'ct hiuā'jo, you send me.
 nē mak o'tsip ti'cta John tewē(ta).
 I will go to the mountain with
 John (I).
 nē mak o'tsip ti'cta wi itēt tewē'ta,
 I will go to the mountain with
 my father (I).
 nec net hi'ko, *or* ne ti'ko, I climb
 down from the tree (wi hi'ko=
 "to come down" when net is
 with it).
 'n hatpēn icti'-āhū (*or* -čhě), when
 you are ready we will start.

'nhi i'nat; hatna'xka pa'-ihitienāna, you have sent to find me; how can I return? ("tu m'as envoyé chercher; comment puis-je retourner?").

nie hiti'c lo'xkin, I go upon the prairie.

nt'ha' di'eta, where do you go? (ta', where).

nti'cin tu'lut, when you go to the lake, it is necessary to go to the lake ("il te faut aller au lac").

okwa'ne o't ti'cat, he went to war (D-104).

ō'dl 'n icti'hū ti'ēhē (or ti'ue), when you are near we will start.

ōl 'no'kēn icti'uēhē (or ti'ue), if you come near we will start.

otse' he'-u ci'utiutit, the snakes go crawling.

pa'-i (h)iti'eko, I want to go (I ought to leave).

pa'-i tic, go away then! go back! ("va t'en done!").

pu'm ti'ulo, let us dance! ("allons au bal!").

puns tik-micke'co (I), pun tik-micke'co, I blow something around. ca'k 'neu'pāts hi'mic ti'kit, who is going to wash for me? ("qui va laver pour moi?").

cakhatna'wat tik cak, to go to ask credit, I borrow ("aller demander le credit; j'emprunte").

co'xko-i hat'ti'dsulat, they went to law with him.

cu'l pakna'-u ti'k ya' pu'x hatipa'ts-icat, the dog runs and turns a somersault.

ta'-i ka ti'et, straight (or direct) it goes.

Ta'-i Ku'ds ti'cto, I go to Red River.

ta'-i ō'ci tikua'nts, ta'-i o'ci tik wa'nto, I walk on the banks of a river; pl. ti'u wa'nto (I).

tanu'kip ti'cat, once she started (D-106).

tik ha'nēt, he came near (from tik, "going," and han, "almost," "near").

tik'hu ko'hat, she wanted to go (and see) (D-105).

tik'hu'wo, I go and visit somebody, I went to visit somebody (or hu'-uo).

ti'k ni'hue, go and lie down!

tik'pa'yat, she turned back (D-107).

tikpum ne'kin, at the dancing place (D-27).

tikpu'mudl (or tikpū'mst), where they went to dance (L-27).

ti'k cakno'nsō te'm, I took a walk yesterday, I went out of doors yesterday.

tica'ha'xene, not to go.

ti'c a'-ucat, she could not go (D-106).

ti'c hā'xene, not to go (D-111).

ti'c ko'hat, she wanted to go (D-110).

ti'cne, to go (D-110).

ti'et, having gone.

ti'c(t) hiwa'cēt, I send you (now) ("je t'envoie (à cette heure)").

ti-u, ti'v (D-47), going.

ti-u-akna'kit tu'l hukinu'l, it flows into the lake.

ti'ula ina'ha, shall we go yonder? ("allons nous là-bas?").

ti'ulo, let us go ("nous allons!").

ti'ue, to go, to proceed (D-126).

tiu nokiento, ti-u no'kieinto, you (pl.) go and lie down!

tiu-pa'mtēt nē'cik, they are going to beat with a club.

to'lpo(t) ti'eta, I am to travel to the east.

tu'l o't nti'cnē, you must go to the lake.

tu'lut nti'cn to'lhi, you should go to the lake ("tu serraies aller au lac").

tu'lut ti'et hiwa'hiulat, I have been ordered to go to the lake, they have sent me to the lake ("on m'ordonne d'aller au lac").

wān ti'cto, you go to the dance.

wi nē ti'co, I go downstairs, "I go downward."

wi nē-yu'ekin pakna'-u ti'co, I run across a field.

wi nu'ñ o't (or u't) pa'i hiti'c(t) ko I want to return home ("to my village").

wi cokō'n nima'-ul kahiyāt tik'hu', I went to the place where they had killed an ox (tik'hu, "ai visité").

wi'c hiti'enēn, I must go, I have to go.
 wic hiti'c tu'kin, I go upon the lake.
 wic tikpo'tsieu, I go and turn loose.
 wic titlū'kento, I smoke (can also
 be said of the habit of smoking).
 wic titlū'keo, I have been to smoke
 ("j'ai été fumer").
 wi ti'eta, I go away; pl. yuki't ti'uta.
 wi tict 'nwā'co, wi tict nuā'jo, I sent
 you (tict, past; tic, present).
 yan (or hiya'n) tic, go over there!
 yā'n yuki't icti'uto, shall we go
 there?
 ya' teko' tik lumlu'mict(a), go and
 roll this barrel! (I) (also 1st
 pers. sing.).
 yuki't kǎn cakti'ts, we carry them
 home (D-51).
 yuki't ti-u (or ti'via), we go upon
 the prairie.
 yuki't tiu o'ilo, let us go to sleep
 ("allons dormir").
 yu'kit tiupo'tsieu, we go and turn
 loose.
 yu'kit tiucakpo'tsieu, we go and
 turn many things loose.
 yu'kit tiucak'nonstsēl, we take a
 walk, we go out of doors.
tik, arrow (D-130); E. D. skenne'; tik
 (ticq), the Ak. word meaning
 "gunpowder," is probably identical
 with this.
 ku'dsnǎn ti'k icāt, an iron arrow-
 head (I).
 ti'k a'xp pe'm, shoot (your) arrow
 right here!
 ti'k kaukau'kin po'le-wa'nkit, an
 arrow floats in the water (I).
 ti'k icāt, arrowhead (anciently of
 stone).
 ti'k icō'm, lead, bullet, "little arrow"
 ("flèche petite").
 ti'k pēm, go and shoot!
 ti'k po'tsic, (1) shoot the arrow!
 (2) turn it loose!
 tik po'tsico o'tsot, I shoot an arrow
 up perpendicularly.
 ti'k puns (I), dik puns (or pu'nsne)
 blowgun.
tik (D-99), until, till (probably from
 ti, "to go," and sig. "going on
 until").
 ti'k imō'tin, up to the funeral, till
 the funeral, (D-123).

tik nome lat ke'at, until she had
 three children.
 tik yi'leo, tik yi'l, till day.
 ya'-u ti'k hi'ok'n, wait till I come!
tixt, ti, to lie down (D-150).
 a'le tixt, all is frozen over, "(all) lies
 frozen" ("c'est glacé").
 a'inkin ti'xkin, while lying in the
 house (D-122).
 hi'tixt, I am in bed, I lie.
 nū'ñ ti'xt mūn wā'ñu, I walk every-
 where in the village.
 o'i ti'xt, he lies asleep.
 pa'm nu'lip ti'xt, tracks of many
 lying there.
 pa'm ti'xt inu'lulat, they left many
 footprints lying there.
 pē'lkin ti(xt), lying on the bed
 (D-76).
 ca coke'c ti'xt wi hi'nai, I think
 someone lies sick ("je crois qu'il
 y a quelqu'un de malade").
 tati'hin-tāt, he lay down (L-19)
 tikinto, I am going to lie down.
 ti'xt hatpa'-uckit, I swing lying in a
 hammock.
 ti'u ko'-ikinto, I speak while lying
 (in bed, etc.).
 wi ko'mep ti'hito, I lie on the belly.
 yil lat himato'l-u tati'hin-tat, he
 lay down for three or four days.
tīl, skin, leather, hide, a leather
 strap.
 an-hipo'n ti'l, rabbit skin (I).
 hō'pene la'ns ti'l hu'i, the awl is
 under the buckskin (I).
 hō'pene la'ns ti'l hu'itikit, the awl
 will be under the buckskin (I).
 hō'pene la'ns ti'l hu'yat, the awl
 was under the buckskin (I).
 lā'ns ti'l, buckskin (I).
 coko' ti'l, coko'm ti'l, skin of ox.
 ti'l hat'hiyāmne, belt, strap for
 girding myself.
 ti'l hatyāmne, belt for girding one-
 self.
 til te' yux yāmne, strap for valise.
till, till, elm (E. D.).
tim, picket, paling.
 kako'k tīm, yard, court, garden,
 "picket fence" (tim=tam?), "split
 board fence."
 te'xlk-kako'k tīmkin, "flower in
 the garden," rose.

tim,

a'ñ ti'mnān, candle, "for lighting the house."

imti'mnā yě'lic, light the candle!
(im=añ(?)).

imti'mne, candle (I).

ti'mnā^a, for lighting.**ti'mka,** many times, often.**timokst,** bustard ("outarde") (P),
buzzard (C) (E. D.).**tins,** gall, bile.**tippell,** feet (E. D.).tippell caa [tippell shaa] (C), tippell
hā (P), toes (perhaps caa should
be cka, small (E. D.).**ticā't,** brain (cf. icā't) (perhaps from
kimati icat, inside head, or from
te (pl.) and icat).**ti-u,** to broil (cf. wak).

āl ti'u, broiled meat.

āl tiunā, a gridiron.

coko'n ti'u, roast beef.

wi āl ti'ukinto, I broil meat on a
gridiron, etc.**ti-u,** swiftly (D seems to deny this
meaning but she was evidently
wrong) (cf. tiuxts) (from ti to
go?).ti'u akna'kit (ta'-i), the river runs
swiftly or rapidly.ti'u ha'-ukit, it snows continuously or
fast.

ti'u kaukau'kit, it rains hard.

ti'-umi'myil'ekit, it is lightning.

ti'-upo'kit, it drizzles or mists fast.

ti'uxts, tiu'x̄ts, tu'-uxts, slowly, a
little (cf. ti-u).tsanu'k tu'-uxts tsā't, the horse is
pacing, the horse is going slow.tiu'x̄ts akna'kit, the river runs
slowly.ti'uxts po'kit, it drizzles or mists
gently.

ti'uxts kaukau'kit, it rains gently.

ti'uxts kēt ia'-ue, I can not keep
still, I am restless.

ti-u'x̄ts pakna'-u, I run slowly.

ti'-uxts wa'nkit, he walks or comes
slowly, he behaves.ti'uxts yimyi'lekit, it is lightning
slowly.

wi ti'uxts ke't'nto, I sit still or quiet.

tiwē, tewē, with, close to, near.

hakit o'l caktiwē, close to them.

hitiwē, come with me!

hoktewē, cokia'yo, we eat together.

hoktewē' ti'ulat, they left together
("ils sont partis ensemble").hoktewē to, we are together (L) (see
to).hoktiwē (D-99), oktewē (D-127),
togetherhoktiwē imō'eulat, they inhumed all
together (D-130, 133).hoktiwē icwā'ñēhē, we will walk
together (D-45).icāk hi'ki-tewē ti'cat, this man
accompanied me.icāk hiyania'n co' tiwē ti'co, I was
afraid of him but went with him.icāk konyu'ds ta' caktewe' mo'kēt,
another young man has come with
the rest.

ictiwē, close to us.

ku'lke hoktewe' to'xntsōl, ku'lke(?)
hoktewe' to'xntsōl, we have been
together always.mōn ho'ktiwe' pū'mlo, let us dance
all together!nē mak o'tsip ti'cta John tewē(ta),
I will go to the mountain with
John (I).nē mak o'tsip ti'cta wi itēt tewē'ta,
I will go to the mountain with my
father (I).wi kǎn pa'-i o'kta John tewē, I will
go home with John (I).**tkigpiim,** (or **tkigpūm**) squirrel,
ground squirrel (E. D.).**txūt, tū't,** cypress.

tu't a'i, swamp, cypress swamp.

-to, imperative suffix of the second
person plural.

hathu'nto, look here ye!

iya'-unto, wait ye!

ko'ānto, catch him ye!; sing. koñ.

lak timto, go quickly ye!

naki't ā'mto, drink ye!

uk ā'mto, come ye and drink!

to, to sit, to stand, to be there, to be
alive (pl. of ke?) (cf. illitt, tsōt, ta,
total) (wic to, I sit, can not be
said).

hoktewē to, we are together.

hoktiwe to'hulat, she lived with her
father, "they sat together." (D-
99).ku'lke hoktewe' to'xntsōl, ku'lke
hoktewe, to'xntsōl, we have been
together always.

nu'nkin to'hulat, they lived in villages (D-31).

to (h)okwa'lentsël, we fan each other sitting.

wic to'hu, I live (wrong?).

yap ne to, upon this spot or place.

yuki't no'mesëm tu'xtsël, we children stayed alone (D-108).

yuki't nu'k tu'xtsël, we stay by ourselves; sing. wi nu'k kē'to, I stay by myself.

yuki't to okatka'mekitnto, we sit scratching each other.

to,

to ku'p ina'ha, sort of whitish, half white and half gray.

to-u'c i'naha, purple, violet, dark gray(?).

tohi, to-i, to get into, to enter.

ne'e-pa'l idso'kin to'(h)i-a, getting into a buggy (D-46).

ne'e-pa'lkin to'hio, I got into a wagon.

wic to'hia nesp'alkin to'hia, I get into a carriage.

wic to'hia tu'kin to'hia, I get into a boat.

wi tu'(kin) to'hia, I get into a boat; obj. pl. cakto-i.

yuki't to'-itsël, we get in.

to'hinak, just so, because, therefore ("c'est pourquoi").

tok, dull.

kudsnë'n tō'k, kudsnä'n tō'k, a dull knife; (pl.) to'ktok.

to'kitsit, grasshopper (I).

togskē (thoggskee), pigeon (E. D.).

tokc, ball, round, globular, to make into a ball, to wind up.

a'lc to'kc, a chunk of ice.

ho'kicom tū'kc, a spool, "thread wound up" ("une pelote de fil").

ica't to'kc, round heads (D-54).

o'kin to'kc, wrapped in a blanket (D-126).

o'kin tokculat, they wrapped in a blanket.

cokto'kc, ball (?) (D-64).

co'ktokcik, with the ball (D-64).

to'kc no'me a'kā'mene, "ball for children to play with."

to'keo, I wind up.

To'ktokc (usually contracted to To'toke), "Round (Eyes)," the native name of Delia Moss.

tol, head, end.

kotsto'lc, square but with the corners cut off.

tolho'pc hokicō'mik o'a'yu (or o'ne or o'ñe), I thread a needle ("j'enfile un aiguille").

tolho'peik ikika'wet, tolho'peik hitatka'-ucat, I ran a needle into the skin.

tōl kēma'kiet tanu'k hike', tōlgēma'kiet tanu'k hike', I have one pin.

to'lki makiet hēts (or to'lk hima'kie), a large pin, a long pin, a breast pin, "a large thing with the end made into a knob."

tolo'peik itkatka'wico, I stuck (or punctured) myself with a needle.

wi to'l-kēma'kiet, wi to'l-gēma'kiet, my pin.

wi tolhō'pc, my needle, "hole in end."

tol, anus.

tol, good, well, healthy, excellent, all right; E. D. tolc [tolch] or totech, an evident misreading (including -c suffix) (cf. hu).

ha'-ac to'l atvi'v, hé thinks he is good.

hak'its to'ltol atvi'vël, they think themselves good.

he' (k)co' to'lha, strong but not good (wine).

hināk wito'-ul cukiā'ko, hināk wi to'l cukiā'ko, I have eaten enough, (or well).

icāk paito'luc, a generous man, "a too-good man"; pl. icāk paitolto'luc, many too good men, many generous men.

ica'k co'x kē to'lha', ica'k co'keo to'lha', a good-for-nothing ("un bon-à-rien").

icāk tul, icāk tol, a good man, a liberal man (D).

ica'k to'lat, he was a good man (D-102).

icāk wōc tu'l, a right-handed man.

ica't to'l kē, having a good head ("bonne tête ayant").

ito'l ha, I am unwell, "I am not good."

kitsā'k a'mne to'l ha', the drinking of whiskey is not good.

ki'c 'nto'lēn na'xkan ti'cēn, if you are a smart woman you will not go there (*or* you would not).

ki'c to'l, a good woman.

la'klake to'l hi-i'kicat, he has paid me good money ("il m'a payé argent comptant (*or* bon)")(?).

ne'c akili'ke to'lka la'u ha'xc, wet wood doesn't burn well.

ne'c āñ himāt to'lka), the soap smells good.

nē-cilenān i'l to'lka ci'lentat, a new broom sweeps well.

nēc to'l, hard *or* "good" wood; pl. nēc to'l'tōl.

'nto'l a', is it well with you? (D-68). pa-ito'luat wi' ot, he was too good to me (D-104).

ela nto'la, are you well? (according to Teet Verdine).

cocto'l, luck (D-52).

cocto'l he'-u wic ke', I have (much) luck.

ta'ntal to'lka maka'wat, the paper falls down whirling.

te'xlk hima' to'l, this flower smells good.

to'l a', it is good ("c'est bon").

to'lka, to'l kā, well done, well.

to'lka a'thu', to'lkatu', be careful! watch!

to'lka hatu' wa'ñ, to'lka hat'hu' wa'ñ, he takes care of himself.

to'lka heyi'kiulāt, they paid me well.

to'lka 'npa'xcēn, to'lka-ampa'xcēn, listen well! ("écoute bien!").

to'lkat a'tpaxc, listen well!

to'lkat hu'o, I am careful (*not* to'lka).

to'lc, gentle, domesticated, not wild; pl. to'ltole.

tō'ts 'ntu'lc, suck it out!, "make it good by sucking!" (D).

tu'l ka'kit, he lives well (*or* with comfort), he does well.

wie to'lkat hu', I watch, I am on the lookout.

wi to'lka-u, I cure, "I make good"; tol-nka'-u, I make good (L) (probably should be "you make good").

wo'ñnān to'l, a good road, a good way.

wo'c to'l, right hand, "good hand."

yi'l to'l, the sky is clear, it is a fine day, "day good."

yi'l to'l tsa'k hi'nai, I think that it will be good weather and dry ("je crois qu'il fera beau temps et sec").

iggl tolet [iggl tolsht (P); iig toleh (C)], the day is fine or clear (E. D.).

lak tolc [laeg tolc], the day is clear or good (C, E. D.).

teg-idleet tolet [teg-idlesht tolsht], the moon shines (E. D.).

tagg totc [evidently for lagg tolc], the sky is clear (P).

tol,

to'l ku'ts i'naha, brown, "nearly resembling red."

to'li, to'lpo (I), east.

to'like icak, an eastern man.

to'lpot ino', on the east side (D-71).

to'lpo ti'eta, I am to travel to the east (to'lpo, two suffixes?).

ya' icak to'like ot, this man comes from the east.

to''nta'fm (L-34), **to'unta'v'm** (D-34), **to''nta'vm** (L-34), sometimes.

to'pict, oak, acorn; E. D. tops, oak.

to'pict nē'c, oak tree (any species).

tosigs [thosiggs], **tholsiggs** (C), the little blue heron (E. D.). (see tsikip).

tōts, to suck, to kiss.

hatō'tso, I suck (reflexive) (for hat-tō'tso).

(h)okto'tstsēl, we suck (reciprocally).

kat-tu'ts, a kiss.

p'o'ek tō'ts hita'-uc, sucking blood out (D-56).

p'o'ek tōts hita'-uco, I draw the blood out by suction: pl. of obj. cak'hita'uco.

cakla'mc to'tskit, the leech is sucking.

tō'tskit, it sucks.

tots 'ntu'lc, suck it out!

wic hitō'tso, I suck; iterative tots-tōtso.

wic ka't-tō'ts(o), I kiss (kat="mouth").

tots,

tōts-koi'-he'-u, mocking bird, "talking much?"; E. D. takis-koi-heu [takiscoiheu (P), taquis koi heou (C)]

tōt, soft, silken.

na'-u tōt, down (feathers), "silken feathers."

Kic-tōt, a woman's name, "Down-woman."

total (cf. to).

to'taiha'xc, for nothing; the Eastern Atakapa (or Opelousa?) equivalent for to'taiha'xc was ko'n-konpetina'ha.

yac nak tu'taiha'xc nka'kit, ya'c nak tu'taiha'xc, you do that for nothing.

toto'c, penis (cf. kams and jakoms).**tu,** cane.

neck-ol tu, neck-ul tu, nick-ol tu (*also given as ne'c kotu' and ne'c kultu'*), sugarcane.

neck-ol tu li'linā, ne'ekoltu li'linā, sugar press, sugar mill.

tu' ai', swamp, "cane swamp"; *given as tu't ai' by one informant.*

tu' at'ho'pc, tu' kal'ho'pc, the cane is hollow (L). (D *has tu' kat'ho'pc* which is evidently wrong).

tu'ik ka', made of cane (D-128).

tu' ico'me, small cane (used for arrows).

tu, boat, canoe; Ak. niltaks [niltax], ship, vessel.

ha' tu' icuhe', he is uneasy about his boat.

icāk tu'kēt, man in a boat.

cu'kike tu' iwāt, the boat (*or canoe*) comes from below ("la pirogue va venir d'en bas").

te'wike tu' iwāt, the boat (*or canoe*) comes from above ("la pirogue va venir d'en haut").

tu' hidso'n, a skiff, a canoe.

tu' hōpke', the boat is leaking, "boat has a hole."

tu' kaukau' hu'i ko'hits, the boat sinks to the bottom.

tu'kin to'hia, I get into a boat.

tu'-kē'mene, tu'-kē'me (D-47), row-boat.

tu' po'-ip wa'n, tu' po'p wān (I), tu' po' wa'n, steamboat, "boat going by smoke."

tu' cil, schooner ("bateau à voiles").

tu' cī'l ok'hia' kē, the schooner has a sail.

wi'c hiti'c tu'lkin, I go upon the lake.

wi tu' (kin) to'hio, I get into a boat; pl. caktō'i.

tuk, to bring, to fetch.

o'l tu'ko wi añ ot, o'l tū'k'ho wi a'ñ ot, I bring home a persimmon.

cakwinē cokwā'ñic ya' caktu'kulēt, finding them, let them drive them up and fetch them (D-60).

wi tsanu'k tu'ko, I fetch my horse; (pl.) caktu'ko.

wic tsanu'k wa'ñic tu'ko, I drive the horse up.

yuki't a'ñ ot tū'kto, we will fetch it home.

tuka'-u, tika'-u, resembling, like; to look like, to resemble.

ikunyu'ts caktika'-u, she looked young like them (D-75).

kucmēl' tuka'-u, monkey, "resembling a negro"; pl. cuktuka'-u.

oktika'-u, hoktuka'-u, resembling each other, what resembles ("cela se ressembler").

co'k oktika'-u ha', things differing among themselves.

tsā'ma kuts tuka'-u, (white) shrimp, "like a crawfish."

tayo'ts tuka'-u, black pepper "like(?)." tepu'k co' tuka'-u, almond, "like a peach stone."

tla'ke tuka'-u, a kind of dull color, a dirt color ("manière de couleur sale").

walwa'lc caktika'-u (*or caktuka'-u*), wavy, looking like waves."

wic ikunyu'ts caktika'-u, I look young.

tul, lake, ocean (I); E. D. ciwōn [shiuōn]; Ak. kokō [cocaue], ocean ("water").

nti'cin tu'lut, when you go to the lake, it is necessary for you to go to the lake ("il te faut aller au lac").

ti-u-akna'kit tu'l huku'nu'l, it runs into the lake.

tul he'ts, "big lake," the ocean, also specific name for the biggest of the lakes about Lake Charles and the name of an Indian village there (I).

tu'l ka'c, a deep ("creux") lake.

tul ka'ekit, it is flood tide.

tu'lkin, in the lake (D-146).

tu'lma ino'-i, across the lake (D-100).

tul nal, low lake (?).

tul na'let, it is ebb tide.

tul na'lkit, the tide is ebbing.

tu'l nû', village on the lake ("village sur le lac").

tu'l o't nt'cne, you must go to the lake.

tu'l ta'yut iye' ka'e, the lake is deeper than the river.

Tu'l Te'-u (D-72, 94), Te'-u tu'l, "End Lake," Lake Charles lake.

tu'lut nt'cn to'lhs, you should go to the lake, it is good that you go to the lake ("tu serrais aller au lac").

tu'lut ti'ct hiwa'hiulat, I have been ordered to go to the lake, they have sent me to the lake ("on m'ordonne d'aller au lac").

tu'l wa'le, the waves, of the sea ("les lames de la mer") (D); *verb* tu'l wa'lekit.

tu'l wa'le na'k wa'le, lake billows are big (they were thought to be wrathful).

ya' po'le wa'nkit tu'lki(n), that floats on the lake ("cela flotte sur le lac").

Yuk'hi'ti tu'l (D-71, 95, 134), Yuki'ti tu'l, "Indian Lake."

Yu'hi'ti tu'lip, on Indian Lake (L-35).

tu'ts, leg, foot; E. D. tets, leg; Ak. tus [tous].

icāk tu'ts koko'k, a bow-legged man.

icāk tu'ts tsi'k kē'tsēp, a man lame in both legs.

icāk tu'ts tanu'k kē'tsēm (*or* kē'tsep), a man lame in one leg.

nē tutsā'le (=nē tu'ts tsā'le), I stamp with the foot.

ciwōn tu'ts, leg of cat.

tu'ts hatto'kico, I bend the leg.

tu'ts he'-u, centipede, "many feet."

tu'ts ko'm-āl, calf of leg.

tu'ts na'l, (1) calf of leg, (2) tendon or ligament of foot.

tu'ts tsi, shin bone and ankle.

tu'ts tanu'kip hiyita'nto, I stand on one leg.

tu'ts wa', bone marrow (I).

tut, before, coming.

a' elu' tut, the spring of this year.

elu' tu't, spring (I).

hika'-untēt yi'l tu'tan, I awoke before day.

yi'l tu't, yi'l tūt (D-108), yi'l tu'tan (I), before daylight.

yi'l tut nen ol, a little before daylight.

tla, tla' (I), mosquito (proper term).

tla'kict *or* la'kict (L-7), kantak (a smilax).

tla-ū, klau (A. R.), light (in weight). he'ts keo tla'-u, big but light.

tla'-u na'k tla'-u, very light (to lift).

tlake, dirty; pl. tla'tlake (distinct from tlōke).

na' it la'kc, your face is dirty (I).

co'kat ka' tla'kc, a large pile of dirt ("un large sale").

tla'kc tuka'-u, dirt color ("manière de couleur sale").

wi i't tla'kc, my face is dirty.

tlēm, t'lēm, t'lām, txem, tem; to tear.

ko'xē'mo, I tear ("je déchire"; (pl.) ko'tē'mtemo).

ta'ntstal tle'm (*or* tle'm), the paper is torn.

ya' cu'l ha' a'n tlemtle'm, the ears of that dog are torn.

ya tantsta'l kon tle'mo, I have torn this paper ("ce papier j'ai déchiré").

ya tantsta'l t'lām, this paper is torn ("ce papier est déchiré").

tlo, tlo, to (cf. ām, hikū, ilu', itsai, also tlōke).

kaukau' ta-ulo'kit (A. R.), kaka'-u ta-utlo'kit, the water boils (ta-u=standing).

tlōke, turbid, roily, muddy (distinct from tlake).

kau'kau tlōke, turbid water, muddy water.

kau'kau u'c tlōke, the water is roily, *or* muddy.

tlom, lom, to spill, to upset.

(h)ilo'mc, upside down, I spilt *or* upset something (L).

tlō'mico, I spill many things.

wi ilo'mcēt, I have upset, *or* spilt (a bottle).

tlop, łop, to prick, to stick into.

āl lō'p, al top (A. R.), a stick on which to roast meat.

kaxlō'pc, water chinkapins (?) (D-48) (see hōp).

kucna'kēt lō'pict, spurs, "what pricks the flanks."

ku'cnak caklō'pne, spurs.

ne'cpa'l ne'kin tlo'p ta't, a post driven into the ground.

ne'c tlo'pne, a post (I).

coklōpia'nā (or coklōpiaxnē), fork; "stick with which to eat."

lō'pico, to prick ("piquer") ("I prick"?).

wi ku'cnak caklō'pco, I prick the flanks.

wi ne'c tlo'po ne'kin, I stick a post into the ground.

wi lōpna'-u, I stick up something all over: I cause to stick into.

wi lō'picto, I will prick.

wi lō'po, I prick.

wi ne'c ne'kin tlo'po, I stick a post into the ground.

tlōp, łhōp (perhaps identical with the preceding).

no'mc temak itlō'petit, the children kneel (temak=kneel; nome=children).

te'mak h(k)ilho'pco, I kneel down, I am kneeling.

tema'k ilho'pc (or itlō'pc) tā'nto, I am on my knees.

tlot,

nē tlo't, small elevation, slope, "butte."

tluk, tluk, to smoke tobacco.

ke'-ucuxkinto na'kc ke-uciu'lkinto, I smoke while writing (?).

tsit-tlukene, tsik-tlukenē (D-127), tobacco pipe.

wi tsit tlū'kento, I will smoke tobacco.

wie ke'-utluxkeo ya cokiuleo, I smoke and I write.

wic titlū'kento, I smoke (and can be said of the habit of smoking) (perhaps tit should be tsit).

wic titlū'keo, I have been to smoke ("j'ai été fumer").

u, or (?).

lat himato'-l-u, three or four.

uici, wici (Gatschet seems to have witei), large, big (E. D.) (see uc). ne' uici [ne' uishy], the earth (or land) is large (E. D.).

uicik [ouichik], big, thick ("gros") (E. D.).

uicin [uichin], broad, wide (E. D.).

uk, shell (closed) ("palourde"), oyster (iwal=an open shell).

uk, boil, ulcer (I).

uk ico'm, pimple, "a little boil."

uxts, uxts, to know, can, able.

a' (h)atu'xtsat, I remember *this*.

a'tnaḡka mā'n ke't 'nu'xts a, how long can you stay? (D-44).

hiuhtsa', I do not know (a=ha).

(h)iu'xts atka'ki, ever since I knew her (D-73).

hiu'xtsat na, or hiatu'xtsat na, I remembered you.

icāk cokeaktsāñc ko' u'xts, they can catch the thieves (D-61).

kē'mc hia'-ucēn ika'-uts'n, if I had not known how to row he would have been drowned.

o'k iu'xts, I can come, I am able to come.

caka'-u ko'-i u'xts, those who know how to speak the language of the dead ("ceux qui savent parler la langue des morts").

cakwa'nts u'xtsāt, she could tell (D-84).

cok he'-u cakwa'nts u'xtsat, she could tell many things.

co'k-he'-uxts, cok i'uxts, I know it, I know something.

cokia'xti (or cuk-ya'hi (?)) a'uc, I can not eat.

cokia'ti (or cok-ia'hi) uxts (or uxts), I can eat something; u'xtsat, past action.

cok co he'-uxtsa', I know nothing.

coku'xts, smart, intelligent, sensible ("il connait beaucoup").

co'kuxts (h)a'xc, a fool, "a know-nothing."

co'kwan cakuxtsic, an interpreter.

cukiu'lc hatu'xtsiet a', a school-house, "a book-learning house" (I).

yu'kit hatu'xtsicta o'kit, we come for learning.

-ul, they (subjective pronominal suffix of the third person plural).

eñ hiwa'hulat, they called him by name.

hatutunã tsa'lulat, they broke the looking-glass.

hiwa'hiulat, they ordered me.

Hiye'kiti cakio'ñulat, they called them Easterners.

hoktewe'ti'ulat, they parted in company.

i'cak cakya'lulët, they took the men.

kaukau' ka'ckin wine'-ulat, they found high water.

nu'nkin to'hulat, they lived in villages.

pam tixt inu'lulat, they left many footprints.

cakita'-uculat, they let them out.

coktu'kulët, they bring them.

cuka'ulat, they danced religiously.

tsi'pulat, they removed.

to'lka heyi'kiulat, they paid me well.

wi'fulat, they believed.

wine'-ulat, they found.

wi coko'n nima'-ul kahiyāt tik'hu', I went to the place where they had killed an ox.

uc, ū'c (I), body (human and animal); E. D. *hathe'*, body ("le corps").

ha' u'c, his body (L-34).

uc mōn (h)e'he (or ehe'c), my whole body is aching.

uc, big(?), applied to a large village or town, or to a city; probably the E. D. *uici* (q. v.), and possibly identical with the following form.

nuñ-u'c, a big village, a town ("ville"), *specifically* New Orleans (I).

nūñ-u'cip coko'-i (or co'xko-i) kitsā'k a'm-kawët, the village judge was drunk.

nūñ-uc mo'n, the whole city.

nu'ñ uc wa'ñne, a street.

wi nu'ñ u'ekin ke'ta, I stay in New Orleans.

uc, ūc, ūc(t), true, truth, so, it is so, real, genuine.

ac mel u'c, this is genuine black.

a' kitsā'k he u'c, this whiskey is too strong.

hi'lak uca', the wind does not blow hard (uca=uc ha).

icak co'kuan uc'ha, a liar, a perfidious person, "a man who does not tell the truth."

kaukau' u'c tsā't, the water is running.

kaukau' u'c tlo'ke, the water is muddy ("brouillée").

ko'p uc'ha', not very white, "not true white" (gray?).

ku'ts uc'ha', light red.

paihe'ts u'c, too big ("trop grand").

ū'c a, is it so?

u'cat, it was so.

uc'ha, uca, it is not true, not so!

ucti'kit, it will be so.

uc, purple; pl. u'euc.

a'c ta't u'c, salmon color "kind of yellow" (possibly "yellow purple.")

to-u'c i'naha, to u'c ina'ha, purple, violet; dark gray.

uts (L-38, 39), nose, bill (of bird); point, sharp end; to sneeze; E. D. *idst*, nose (*ots*, tooth, is distinct); Ak. *ōds* [audse], nose.

a'ñ katmo'k utsu'tska, pointed windows, "windows having points."

ha' u'tskin hatko'me, he has a nose ring, a ring in his nose.

hiu'tsat, I have sneezed ("j'ai éternué").

kakau' ita'ns utska'-ucat, the clouds cover the sun.

ka't u'ts, bill of bird.

kudsnā'n uts, point of knife.

co'k u'ts lāt, "having three points," may be used for triangular.

ta'-i u'ts, point at the bend of a river (referring to the land).

u'ts (h)at'ho'pco, I pierce my nose (I).

u'ts hatlu'tieu, I blow my nose.

u'ts hipo'ckit, wi' u'ts pō'ckit, I bleed from the nose.

ū'ts ka'ho'pe, ūts kat'ho'pe, nostril.

utskin ha'tkome, nose ring (I).

u'ts pic, crooked nose; pl. pi'epic.

u'ts ta'-i, a straight nose; pl. ta-ita-i.

u'tsu, I sneeze.

wi' u'ts hatsa'kco, I clean my nose (with a handkerchief) "I dry my nose."

wa, marrow (?).

tu'ts wa', bone marrow, "leg marrow."

wahi, to order (see *wac*).

tu'lut ti'ct hiwa'hiulat, I am ordered to go to the lake, they have sent me to the lake ("on m'or-donne d'aller au lac") (tic, to go; ti'ct, having gone (L)).

wai', **wa'-i**, stone, rock, flint (for arrowheads); by some strange error Gatschet also recorded this as signifying "pain, smarting sensation"; E. D. *wai* [ouai (C)].

wai' aⁿ, a stone house.

wa'-i hets, rock, "big stone" (I).

wai' ina'hi, beyond the stone.

wai' ipa'l, by the stone.

wai' i'ti, on this side of the stone.

wai' kaukau' hu'i kohitsät, a stone sinks in the water (I).

wai' kima'ti(p), inside of the stone (given erroneously in the original notes as "outside of").

wai' ku'dsnä, a stone knife (I).

wai' ö'l, near the stone.

wai' ö'ci, on the edge of the stone.

wai' o'ts, on the stone.

wai' pa', stone mortar (I).

wai' pa' wak, stone pestle (I).

wai' pi'c ho'pene, a borer made of stone (I).

wai' ci'xt, a stone jug.

wai' tsi'tsi, a stone pipe (I).

wa'-i ta-upa'-ukit, the stone is swinging (like a pendulum).

wai' ta'-u-paupa'-utit, many stones swing (D).

wi *wa'-i* konpa'wicät, I took and swung a stone (as a pendulum).

wāk,

ne'c pa' wāk, wooden pestle (I).

pa' wāk, pestle ("pilon").

wai' pa' wak, stone pestle (I).

wak,

aku'p cú'kwak, wheat bread, "flour bread."

co'kuak, cukwāk, cu'kuak, co'kwāk, bread, wheat; E. D. *cokoa* [shokoa], bread (*abbr.* co).

cokua'k atna', *cokua'k* atna'xt, a little bit of bread, a little bread.

co'kuak onpa'ts, (1) yeast, (2) raised bread, "bitter bread."

cokua'k ta'l, crust of bread.

cukwāk hidso'm, biscuit, "small bread."

cukwāk idsoⁿ (ol)öl, pie, cake, "sweet biscuit."

cu'kuak olo'l, cu'kuak ö'l (I), cake, "sweetbread."

cukwāk pe'wic, raised bread, yeasted bread.

tso'-ots wa'k, ear of corn (I),

tso'-ots wa'k tsi, a corncob, "bone of an ear of corn" (I).

wi cukwa'k ka', I make bread.

wak, to roast, to broil (?) (cf. *ti-u*) (see preceding stem).

ā'l wāk, roast meat.

al wa'knä, apparatus for roasting meat.

kidso'nkckin cakwākēnē (*or* cakwāk-tikit), we will bake them in the fire (D-49).

wi āl wa'kinto, I roast (*or* boil) meat on the coals.

wi wa'ko, I roast; (pl. and distr.)

wakwa'ko.

wak,

wa'kpux, to hail; also grasshopper (?)

(L. and A. R.); E. D. *waggpic* [uāggpish, ouagg pic], hail.

wakpu'xkit, it hailed, it jumped about.

wag aceb *or* wagg astceebb [uagg asheebb (P), ouagg ascheebb (C)], the hail is heavy E. D.).

wak (perhaps from *wak*, to roast).

wa'kwakc, ridgy, corrugated, striped ("raye").

waxc, brother of father or mother, uncle.

wāl, floor, wall; bedstead, bed (according to L and A. R. though D questions it) (cf. *pīt*).

a'n wāl, the wall of a house.

a'k wāl (evidently it should be a'ck wāl), shadow, "shadow on the floor"?

ne'c wāl, wooden floor, wooden ceiling.

ne'c wa'lc, floor of room.

ta'-i atwāl, bridge (this is probably correct).

ta'-i o'tsi wa'leti, bridge over a river.

walc, bridge.

wal, billowy, wavy, to fan, to wave (cf. *kol*); wa'lc, billow, wave (I).

hatua'lene, a fan.

icāk ke'-u-wa'lento, I fan a man (present tense).
 kecē'c (ke'-u) cakwa'lento, I fan many girls (sitting) (ta-u used instead of ke-u if standing).
 ke'-u-hatua'lento, I fan myself sitting.
 kic kunyū'ts ke'-u-wa'lento, I fan a girl.
 na'-u ta'-u-walwa'lckit, the feather is waving.
 na'-u ta'-u-walwa'letit, many feathers are waving.
 cakwa'lcka-u, I cause to fan (pl. obj.).
 ta'-i wa'lc, the river's waves.
 to (h)okwa'lentsēl, we sit (or stand) (and) fan each other.
 tu'l walc, the waves of the sea (or lake).
 tu'l wa'lckit, the waves are in the sea (or lake).
 tu'l wa'lc na'k wa'lc, lake billows are big.
 wa'lwal, butterfly ("papillon"); E. D. uadleual.
 wa'lwalc, mottled ("moiré") and wavy.
 walwa'lc caktika'-u (or -tuka'-u), wavy.
 wi cāk-hiw'leat, I get fanned.
 wic (h)atwa'lco, I fan myself.
 wic walwa'lckit, I am fluttering.
wañ, wan, to walk, to travel, to go; Ak. uan, to walk.
 anhipo'n wañ na'l'nto, I will hunt a rabbit.
 anhipo'n wañ-cakna'l'nto, I will hunt rabbits (I).
 eku'n nak wa'nkinto, I begin to walk just now.
 haki't a^a hokwa'ñc icāk, a camp of soldiers.
 ha'l hiwa'ntikit ha', I finish walking, after this I shall not walk.
 ha'l wañ ha'xen, don't walk behind!
 hiyā'n wañ cakmuñckit, the hog roots about.
 ho'kuañc, ho'kwānc (I), hokwa'ñc, okwa'ñc (D-104), war.
 ho'kuañekin ti'cat, he went on the warpath.
 hokua'ñc ti'cat, ho'kuañc ti'cat, he went on the warpath.

hokwa'ñc wā'ñēn, having gone to war (D-129).
 hokwa'ñc yoko'n, a war song.
 hukitso'i wo'ññān, the roads cross, crossroads (I).
 ilāñ-wā'ñtat, she grieved continually, she went grieving (D-105).
 i'ñc-wa'inkin, while they were (or went) mourning (D-115).
 icak hokwa'ñc wā'ñēn, a man having gone to war.
 ica'k wan, a traveler.
 icāk wa'ñ a'-uc, a lame man, "a man who can not walk" (I).
 itsiwa'n, vertigo, "top of head moving" (I).
 i'twank, or i'twank ho'kwañc, war chief, "going ahead in war" (D).
 ko'-i hatseme'c wā'ñ-cakwa'ntskit, he slanders.
 lāk wā'ñto, I will walk fast.
 lo'xkin ti'-u-sakio'ns iewā'ñēhē, go and visit on the prairie! (D-46).
 mo'k-wā'nkkit (or mo'hat), he came (D-116).
 mōm wā'ñnē, mole hill, "mole's road."
 ne hikau' nak-wa'nta (or hatwā'nta), I am going to travel into all countries.
 nē iwāñc, earthquake (I).
 nē mō'inkin wa'ñta, I am to travel in all countries.
 ne'c kaukau' otse po'lc-wa'nkkit, wood floats in the water (I).
 nec wa'ñne, footlog, bridge.
 ne'c yalwa'nkinto, I am going to carry wood in my arms.
 no'mc wāñ-haihai'ckit, the child is weeping (I).
 nūñ ti'xt mūn wā'ñu, I walk everywhere in the village.
 nūñ u'c wa'ñne, a street (I).
 okwa'ñc ha'ñcat, the war is over.
 pakna'-u wa'nnān hio'ñc, I don't want you to run about.
 cakiō'l wa'ñ a'-uc, a lame boy (I).
 ca'kcōc co'keo wa'ñ-co'lckit, the birds go and tear up the young seed plants; pl. of subj. wañ-co'lckit.
 cakwinē cokwā'ñc ya cektukulet, find them, drive them up, and fetch them! (D-60).

coko'm he'-u wā'n hō'ntit, many cows are lowing.

coko' wā'n hō'nkit, coko'm wā'n hō'nkit (I), the cow bellows while walking ("la vache beugle en marchant").

tsi's wān-haihai'ekit, the infant goes weeping (I).

ta'-i o'ci tikua'nto, ta'-i o'ci tikwa'nto, I walk on the banks of a river; pl. ti'uwa'nto.

ti'k kaukau'kin po'le-wa'nkit, an arrow floats in the water (I).

tiuxts wa'nkit, he behaves, "he goes slowly."

to'lka ha't wa'n, to'lka hat'hu' wa'n, he takes care of himself.

tu' po'-ip wa'n, tu' po' wa'n, tu' po'p wān (I), steamboat, "boat going by smoke" (un bateau qui va à la vapeur").

tu'-kē'mc icwā'nēhē, we will go in a rowboat (D-47).

wa'-anto, I travel.

wān atpe'-at, I stop walking.

wa'n haihai'c, I am going weeping.

wān-hokpē'mkin, when they went on shooting at one another (D-147).

wa'nkit, drifting; pl. wa'ntit.

wā'ne o', wā'ne o'ce, along the road.

wā'ne-ci'lento, I sweep with the broom while going.

wa'ño, I go.

wa'n pe'-ulat, they have stopped walking (the text says "eating" which must be an error).

wān pu'xkinto, I am dancing, I will be dancing.

wā'n-pum, when they were dancing (D-140).

wa'n-cakpa'mkox, going at them, desiring to beat them (D-79).

wi a'n wa'nē ta'-i tsika'dep tāt(o), my house stands between the road and the river.

wi himaka'wēt kitsāk ā'm-wa'n ya', wi himaka'wēt kitsāk ā'mwañyē, I fell because I was drunk.

wi hiwā'nat, I was walking (I).

wi hiwa'ntikit, I will walk (I).

wi i'ti wa'nkinto, I govern, I am chief ("je vais devant").

wi no'k pu'k ne'c yalwa'nkinto, I am going to carry an armful of wood.

wi cakno'mc pu'ekin wā'n a'nkā'metit, my children go playing out of doors (D-64).

wi cakno'mc wān-anka'metit, my children are playing (I).

wic iwa'nkkit, I am walking, I live (?).

wic mā'nut wa'nkinto, wic mā'n o't wa'ño, I will walk all the time, I walk all the time.

wic tsanū'k wā'ñic tu'ko, I drive the horse up (D).

wic wa'n hite'-u (or ite'-u), I like to walk.

wic wā'nkinto, I am walking (I).

wō'ñān hatie'c (or wa'ñne hatie'c), a bad road (D).

wō'ñān hidson', a pathway, "a small road" (D).

wō'ñān to'l, a good road, a good way (D).

ya' po'le wa'nkkit tu'lki(n), that floats on the lake ("cela flotte sur le lac").

y'i'l mōn ta'-i o' hoktiwē icwā'nēhē, every day we will walk along the river together (D-45).

yuk'hiti i'cāk-wa'ñc, warrior, "Indian at war."

wan, to tell, to speak (see wēn).

icak co'kuan uc'ha', a liar, "a man not telling the truth."

co'k (h)iwine'at na'ke na'xkan wa'n-cēn, co'k (h)iwine'at nāke na'k kanwa'ncūn, I found something but will not tell you what.

cok wa'n, what do you say? also say something!

co'k wa'nka na'xn, co'k wa'ñka na'xn, what are you doing? (this may be wan, to tell, or wa'n, to walk).

co'kwan cakuxtsic, interpreter.

ta'-ucokcokwa'nkkit (L), ta-ucok'ko'-ikit, they preached standing.

wa'nat, she said (D-143).

wic ivi'v ha' co'x'nwa'nkkit, I believe nothing that you say.

ha wa'ntsēn, tell him! (L, D).

hi'wants, tell me! (D).

kic ta'xnk wa'ntsāt, one woman said to another (D-142).

ko'i hatseme'e wāñ-cakwa'ntskit,
he slanders.
cakwa'nts u'x̄tsāt, she could tell
them (things) (D-84).
cakwa'ntsēn, tell them!
cok he'-u cakwa'nts u'x̄tsāt, she
could tell many things.
cok iwa'nts, tell me a story!
(wi) ha' wa'ntso, I told him.
wānha'n (A. R.), hurry!
wac, leaf; te'wac, leaves (L, D). Ac-
cording to one note wac is used
in sing. and te'wac in sing. and
pl.
ne'e tewa'c mañma'ñ, magnolia,
"broad-leaved tree."
ne'e wa'c, ne'e wac (I), leaf of tree.
ne'e wa'c tāt, brown, "leaf-yellow"
(color of dead leaves).
tso'-ots wa'c, shucks of corn, husks.
te'wac co'ntit, the leaves rustle (in
the wind); sg. wa'c co'nk̄it (I).
te'wac tsak, a dry leaf; pl. tsaktsa'k.
te'wac wilo'kit, te'wac wilo'tit, the
leaves fall.
wa'c ickām, wa'c ickēm, cabbage,
"broad leaf" (I).
wa'c ickām wī'l, turnip, "broad-leaf
root," "cabbage root" (I).
wac, to command, to order, to send
(see wahi).
na ti'et hiuā'jo, you send me, "you
tell me to go."
nua'jū ka', coṣka' nwa'c, I command
you to do this.
pū'ns wā'co, I make somebody blow
(breathe?).
cakua'cu ka', coṣka' cakwa'c, I
command them to do this.
tic(t) hiwa'cēt, I have sent you
("je t'envoie (à cette heure),"
"je t'ai envoyé").
wa'-aju ka', coṣka' ha'wac, I com-
mand him to do this.
wi tiet nua'jo, wi tiet 'nwa'co, I
sent you; past tiet; present tic.
wa'ci (L-17, 18; D-54), wā'ci (L-1),
old; E. D. iolic [iolish], old (male).
hatna'x kan wa'ciñ a', hatna'x kan
wa'ci na', how old is he? ("quel
age a-t-il?").
hina'kan wa'ci, I (or he) is that old.
hiōl wa'cin i'ti, the oldest boy
(D-81).

kie ikunyu'ds wa'ci, an old maid.
nē-cilenān wa'ci, an old broom.
cak-io'l wa'ci, an old bachelor.
cakuā'ci, icak wa'ci, an old man; pl.
icak wacwa'ci (L).
cakwa'ci cokāk, dance of the old
men, the religious dance.
cok wacwa'ciñ, about ancient things
(D-85).
wā'ciñ, aged (about 60 years) (D-88).
wa'cin iti, my oldest son.
wa'cin nak wa'cin, very old (D-95).
wacwa'ci pū'm, the dance of the old
(L-15).
wi cakwā'ci, my old man.
wi cakwā'ci ik'ha'-uc (or ik'ha'uts)
tik'ha'nēt, my old man almost
drowned ("mon vieux a manqué
de se noyer").
yuk'hī'ti icak wa'ci(n), the ancient
Atakapa people.
wat, wā't, ash tree ("frêne"); E. D.
wat [ouatt].
wa-u, to call by name, to name (cf.
eñ, wan, wēn).
ēñ hiwa'hulat, ēñ hiwa'uculat, they
called me by name.
ha' ēñ hiwa'-uco, I call him by name.
icak he'-u hakit eñip cakwa'-uco,
I call many people by their names.
ca ha' eñip wa'-uco, I call somebody
by name.
wa'-uc, steam (perhaps the same as
wōn q. v.).
wa'-uc hiki lawēt, wa-uc hila'wēt,
steam scalded me.
wa'-uc cu'l la'wēt, the steam scalded
the dog.
wawact [uauasht (P), ouaouasht
(C)], owl (E. D.).
wē, with ("avec") (abbr. from tiwē?).
ki'c mo'kat hipa' wē hiō'l wē, a
woman who has arrived with her
husband and son ("une femme
qui est arrivée avec son mari et
garçon").
wex̄t, wēxt (D), wē't (I), rib; cf. iautall.
na wex̄t, your ribs.
well [uell], rabbit (E. D.).
wen [uēn], horse (E. D.) (cf. tsanu'k).
wen-kalap hake (uēn-khallap hacqué)
I would have a horse (E. D.).
wen komb (uēncomb), I have a
horse (E. D.).

wen komb hake (uēn comb haqué),
I had a horse (E. D.).

wēn, wān, to pray (cf. wan, wa-u).
ta-u hatwā'nānto Otsotā't ō't, ta-u
hatwē'ni Otsotā't ō't, ta-u
hatwē'ninto Otsotā't ō't, I pray
to God.

tawatwe'nat Utsuta'tut, (they) stood
praying to God (L-14).

wi tawatwe'ninto, wi ta-uhatwe'n-
into, I pray (God) ("je prie
(Dieu)").

yuki't ta-u hatwā'ni Otsotā't ō't,
we pray to God.

wēt, wehet, (?) (cf. wi).
ha' wēt himicat, he gave to me (?).

wēt, apparently the term which a
woman applied to her elder sisters
(L-21), and female cousins (D-70).
wi iiciwē't, wi yiciwē't, my elder
sister (said by a woman).

wēwēf, wewē'fct, to bark.
cu'l hiwewē'vcāt, the dog barked at
me.

cu'l ku'lic hiwewē'vcāt, the dog
barked at me again.

cu'l vivi'vc, the dog barks (I).

wi, I, my (the independent personal
pronoun of the first person singu-
lar subjective); E. D. wi [uē, ouèè].
ha n wi tsutsa'lat, he and I kicked
him (I).

ha n wi tsutsa'ltitit, he and I will
kick him (I).

ha' wi' hipa', this is my husband.

hināk wito'-ul cukiā'ko, hināk wi
to'l cukiā'ko, I have eaten enough,
or I have eaten well.

hika't nī't ya' ha'l cokī'ñ wī'(c), I
am five and a half feet tall.

ilu' tsik wiic ki'wile ipco'kē'hā', I
will be a doctor in two years.

naki't n wi tsutsa'ltseł, we (ye and I)
are kicking him (I).

nē mak o'tsip ti'cta wi itēt tewe'ta,
I will go to the mountain with my
father (I).

nie-moñ ēñ wi ikeo'lo, nie-moñ e'ñik
wi co'lo, I rub with tar.

o'l tu'ko (or tū'k'ho) wi a'ñ ot, I
bring home a persimmon.

pa-ito'lucat wī' ot, he was good to
me (D-104).

cit (or cixt) ko'mhic wi co'ñico, I
ring the bell.

coto'l he'-u wic ke', I have much
luck.

tsanu'k wi o't iwāt, the horse comes
toward me.

we nu'k hatkolkō'keo, we nu'k
atkolko'leo, I rub myself.

wēt hiha'yuēt, we'het hiha'yuēt, he
laughed at me ("il a ri de moi").

wi a ina'-uc, let me drink!

wi akili'kico, wi akili'keo, I wet in
the water.

wi' āl wa'kinto, I roast (or broil)
meat on the coals.

wi a'mu, I drink.

wi a'n iwānico, I move the ears.

wi ankā'ts, wi ankā'tc, I play.

wi a' kaukau'kin, my house is in the
water.

wi a'la'kin inu'leo (or inhu'leo), I
put (somebody) in jail.

wi a'ñ la'wi-o, I burn my house.

wi a' nē-tsa'xkip, my house is on dry
land.

wi a'n pā'keo, I flap my ears.

wi a'ñ waññē ta'-i tsika'dep tāt(o),
my house stands between the road
and the river.

wi a'p (or wi a'vp) i-ica'kēt, I was
born here.

wi atela'ñc ke't'nto, I sit still, I sit
quiet.

wi atpa'-i, I turn something around.

wi e'mu tso'-ots, I beat corn ("je
pile du maïs").

wi ē'ñ, my name.

wi ha' o't mico, I gave him.

wi hatsa'no, I hid myself.

wi ha' tsu'mo, I pinch him.

wi hata'ek'kinto, I shade myself.

wi hatka'-uco, I comb myself.

wi hatla'cnto, I shave myself.

wi hātsoso'leat, I was scared.

wi hā'yu, I laughed.

(wi) ha' wa'ntso, I told him.

wi he'xka-u, I hurt somebody.

wi (hi)a'mne, I have to drink (one
thing).

wi (h)ia'yuēt, I laughed (or -wit).

wi (hi)ia'xne, I have to eat (one
thing).

wi hi'ko, I come down.

wi hi'koihō'pckit, I cough.
 wi hila'-i, wi ila'-i, my wife.
 wi hila'-i ha'l, my second wife.
 wi hilāk wic ilāk, I am strong.
 wi (h)ilā'k'n, wic (h)ilā'k'n, when I shall be strong, I shall be strong.
 wi himaka'wēt kitsāk ā'mwañyē (or ā'm-wañ ya'), I fell because I was drunk.
 wi himā'ke, I mix together two liquids or two solid things.
 wi himā'mc, I mix together several liquids, or several solid things.
 wi hima'mo kudsnā'nik, I stab with a knife.
 wi himō'c hito'leo, I prepare for burial.
 wi himō'co, I bury.
 wi hina'yēt, I believe this (L).
 wi hina'yu, I thought this ("j'ai pensé à ça") (L), or I think this (D).
 wi hiōl (L), wi i-ōl (D); my son; pl. wi i-ōl he'-u (D).
 wi hiōl hidso'n (L), wi ikunyu'ts iti (D), my youngest son.
 wi hipa' (L), wi ipa' (D), my husband.
 wi hipa' ha'l, my second husband (L).
 wi hipa' hilo'cat (L), wi hipa' hilo'icat (D), my husband helps (or defends) me.
 wi hicilē't (L), wi yicile't (D), my younger sister.
 wi hicintsēt hilai, my sister's wife (L).
 wi hickici'l (L), wi ickici'l (D), my daughter.
 wi (hi)co'k ā'mne, I have to drink (many things) (D).
 wi hicoko'-ins ilu' nī't, I shall be chief for five years (L), while I shall be chief for five years (D).
 wi (h)icoko'yēt, I was chief, I have been chief (L).
 wi hidsa'm, I bite (D).
 wi hite't (L), wi itē't (D), my father.
 wi hitē't ha' nē ivē'vcāt, my father has measured his land.
 wi hite't hiki pa'mēt, my father beat me.
 wi hite't hiko' hipa'mēt, I was seized and beaten by my father (L).

wi hitēt hio'knā o'ñc, I can not come on account of my father.
 wi hitēt i'-uc, my father is enraged;
 wi hitēt he'-u i'-uc, my fathers are enraged.
 wi hiwā'ñat, I was walking (I).
 wi hiwa'ntikit, I will walk (I).
 wi hiwe'vxyu'leo, I draw ("contrefait").
 wi hiyania'n, wi hiya'nian, I am afraid.
 wi hijā'n, my mother-in-law.
 wi hijā'n cakiōl, my father-in-law.
 wi hopa'yu, I divide.
 wi huke't, wi uke't, my mother.
 wi i-a'tsko, I sweat.
 wi ika't, my feet.
 wi ikāt 'npa'kat, you stepped on my feet (D-143).
 wi ikco'leolu, I rub repeatedly with (an instrument).
 wi ilo'mcēt, I have upset (or split) a bottle.
 wi in tsu'mo, I pinch you.
 wi iōl, my son.
 wi ipān payo'kēt, my cousin has returned.
 wi issintsēt, my brother.
 wi ica'k icuhe', I am uneasy about the man.
 wi icāk cakia'lu, I take men, I arrest men.
 wi icāk cakina'-uco, I put men (in prison) ("je mets des hommes (dans la prison)").
 wi icēnsēt, wi issintsēt, my brother.
 wi icēnsēt hidso'n, wi yicēnsēt hidso'n, my younger brother.
 wi icēnsēt yūds, wi issēnsēt yūds, my elder brother; pl. wi issēnsēt he'-u.
 wi iciwe't, wi yiciwe't, my elder sister.
 wi itsa'-i, I fry.
 wi i'tsk po'ckit, I bleed from the lungs.
 wi it'a'ku, I want to get out.
 wi i'ti wa'nkinto, I govern, I am chief ("je vais devant").
 wi i't tla'kc, my face is dirty.
 wi itu'l, I put, I place.
 wi iya'wo, I hoist.
 wi iyi, I get up, I rise.
 wi iyi'ktat cukiul'kinto, I write standing.

wi kǎ'n hi'cak cuhe'-u, I pity my home people.
 wi kǎn pa'i o'kta John tewē, I will go home with John (I).
 wi kato' nē, my lower lip.
 wi kato' o'dsi, my upper lip.
 wi kau'kau haⁿ, wi kau'kau ihā'c, I got no water.
 wi ka'-u, wic ka'-o, I am dead.
 wi ka'-ucne pa'lpa'u, I break a comb in different places.
 wi ka'-ucne pa'pux, I break a comb.
 wi ke'-u-hoka'kinto, I am weaving seated (I).
 wi ke'-u-okcoka'kinto, I weave many things.
 wi ke'-u-caktsipa'xckinto, I glue many things.
 wi ke'-ucokiulento, wi'c ke'-ucokiu'l-ento, I am going to write.
 wi kitu'c, wi gitu'c, my spittle.
 wi kitu'cu, wi gitu'cu, I spit.
 wi ke'-ucukiu'lkinto, I am writing.
 wi ke'-u-cukei'kinto, I am sewing while sitting.
 wi ke'-u-cukcokci'kinto, I sew many things.
 wi ke'-u-tsipaxekinto, I am gluing as I sit (I).
 wi kimi'ño, I breathe.
 wi kinēko, wi kinu'lo, I meet somebody.
 wi ko'kic, wi ko'ko, I bend.
 wi ko'kica, I take away (something) ("j'ôte (quelque chose.)).
 wi ko'mok ka'-u, I make a basket.
 wi ko'mep ti'hito, I lie on the belly.
 wi kom-ho'pekin (h)atkē'co, I put in my pocket.
 wi kon'hipo'nico, I take and bend it.
 wi koⁿ na'-u, I make it stand, I grasp and place.
 wi koⁿ pa'lo, I have taken and broken it ("je l'ai pris et cassé").
 wi ko'ñ cōl, I shove out.
 wi ko'tsa, I am cutting.
 wi kuca', wi kulca' (D-93, 99), my grandfather (both sides); L adds "and grandson," but D did not know of this use of the term).
 wi ku'enak caklo'pco, I prick the flanks.
 wi kutsnē'n, my knife.

wi kutsne'n atsi'l, my knife is rusty.
 wi lā'co, I put into.
 wi lēt, wi hile't, my sister.
 wi le'ta, my female cousin.
 wi lo'mco, I peel ("j'épluche").
 wi lu'l, I swim.
 wi maka'-u na'-uco, I let it fall, I make it fall.
 wi mak'he'u, wi make'-u, I exchange, I barter, I swap.
 wi mē'leo, I blacken, I dye.
 wi mo'ko, I arrive.
 wi mōn caktsa'ñco, I push all things.
 wi nak'hi'tut tsu'mo, I pinched ye all.
 wi nǎ'kco, I play on an instrument.
 wi na'k tsu'mo, I pinched ye(?).
 wi na'-u hika', I make shoes.
 wi nē hiko'kicat, he had taken my land from me.
 wi ne'c ho'pco, I bore wood.
 wi nē'c kō'tso, I cut wood, I chop wood.
 wi ne'c ne'kin tlo'po, I stick a post into the ground.
 wi ne'c kutsnāhik ta'mco, I split with a knife (D).
 wi ne'c pa'-icik ta'mco, I split with an ax (D).
 wi ne'c tamta'mco, I split wood in several places, I split many pieces of wood (D).
 wi ne'-ta'mo himō'cnē, I dig a grave (L).
 wi nē ti'co, I go downstairs, "I go downward" (L).
 wi nē-yu'ekin pakna'-u ti'co, I run across a field (L).
 wi ni'hua, I lie down (L).
 wi ni'l, my granddaughter (L).
 wi nila', my grandmother (L).
 wi n' na tsutsa'lat, you and I kicked him (I).
 wi 'n na tsutsa'ltsel, you and I are kicking him (I).
 wi 'n na tsutsa'ltitit, you and I will kick him (I).
 wi no'k pu'k ne'c yalwa'nkinto, I carry an armful of wood.
 wi no'mc tsik cakitsyutsickinto, I raise two children (D).
 wi no'mc ka'-uco, I comb my child (L).
 wi no'mc kǎ'wet, my child is dead (L).

wi no'mc nima'-ulët, they have killed
 my child ("ils ont tué mon en-
 fant").
 wi nta'ku a' lāk it'hi, I left the
 prison in the evening ("je suis
 sorti de la prison le soir") (L).
 wi nte'-ito, I frighten somebody (D).
 wi nu'k, myself, I alone.
 wi nu'k hatsa'mo, I bite myself.
 wi nu'k hatinū'co, I hide myself.
 wi nu'k hattsa'ñco, I push myself.
 wi nu'ñ o't (or u't) pa' i hiti'e(t) ko,
 I want to return home.
 wi nūn' u'ekin ke'ta, I stay in New
 Orleans.
 wi oi', I sleep.
 wi okakinto, I weave.
 wi okē't, my mother (D-98, 105).
 wi okēt tsīpeat Tsáyon ne' ot, my
 mother removed to Texas.
 wi o'k na'-uca, I let them come.
 wi o'ko, I come.
 wi ok caki'nu, I ask them to come.
 wi o' ko' ko'mico, I relax a rope (or
 cord) (I).
 wi o' ko' ma'ñico, I stretch a cord (I).
 wi okotka'-uc ke'-u-pa'tsnto, I wash
 a shirt (I).
 wi okotka'-uc ko'mna-u, I hang up
 an overcoat.
 wi okotka'-uc-ma'ñ lī'ke, my coat
 is used, my coat is worn out.
 wi o'tse he, I have the toothache,
 my tooth aches.
 wi o't pu'nsat, they blow at me.
 wi pa'm hito'leo, I have beaten and
 prepared.
 wi pa'mico, I throw away ("je
 jette").
 wi pa'meo, I beat, I strike.
 wi pa'mtampne ta'mo, I ascend the
 stairs.
 wi pā'ts, I whip; pl. of obj. wi ca'k-
 pats (not wi pa'tspats).
 wi pā'tso, I squeeze (as an orange).
 wi pa'tite'-u hi'cu, I plant cotton.
 wi payo'ko (or paí' o'ko), I return.
 wi pe'mu, I shoot the rifle (not wi
 pēm pe'mu).
 wi pēn, my male cousin.
 wi pe'niu, I have healed him.
 wi pí'co, I make it crooked.
 wi po'ckit, I bleed.
 wi puhatsipa'tsico, I turn a somer-
 sault ("je fais la culbute").

wi pū'nso, wi pū'ns, I blow.
 wi ca a'm na'-uco, I let somebody
 drink.
 wi ca itu'lo tsanu'k o'ts, I put some-
 body on a horse.
 wi caká'me, I give them to drink.
 wi cāk hiwa'leat, I get fanned.
 wi cak'hu'o, I saw them.
 wi ca'kiko, I wound (somebody).
 wi cakica'k, my relations ("mon
 monde").
 wi cakinē'ko, wi cakinu'lo, I meet
 some people.
 wi caki'dso, I wake somebody up;
 wi cakidsidso, I wake somebody up
 repeatedly.
 wi cakmaka'yu, I swapped (pl. obj.).
 wi cakmī'co, I gave them.
 wi cakna'lo, I hunt (pl. obj.).
 wi cakno'mc wāñ-anka'metit, my
 children are playing (I).
 wi cakea'kiko, I wound in various
 places.
 wi ca'ktsu'mo, I pinch them.
 wi cakwá'ei ik'ha'-uc (or ik'ha'-uts).
 tik'ha'nēt, my old man was
 drowned.
 wi ca' coco'le hā'nu, I like to scare
 somebody.
 wi ca'-u, my father.
 wi cī'lo, I sew.
 wi co' hehe'xkit, my heart is paining.
 wi co'k a'xiet (or a'xlie), I lose some-
 thing.
 wi cokiaknā'n hehe'-uc, I have much
 food.
 wi cokipēn, my friend.
 wi cokiū'le he'-u ke'-u hu'nto, I read
 many books.
 wi cokiū'le ke'-u-hu'nto, I read a
 book (I).
 wi coko'-in, be my chief! wi coxko'-
 ine, he is to be my chief.
 wi coxko'-ikit, I make baskets.
 wi co'lu, I rub; wi co'leolu, I rub
 repeatedly.
 wi co' pāk'ke hika', I have palpitation
 of the heart.
 wi coco'le hinte'hi hā'nulet, they came
 near scaring me to death.
 wi cuhe' ica'k, I am uneasy about my
 family, I pity my family (D).
 wi cukte'-i micu, I doctor somebody,
 I give medicine to somebody (L).
 wi cukwa'k, I make bread (D).

wi tsá'-itsa-ic, I shake, I tremble (D).
 wi tsá'xco, I crack (D).
 wi tsá'leo, I stamp (with the foot).
 wi tsá'ñ hena'-uco, I push it away
 (L), I push it in (L).
 wi tsañc ka'-u, I make him push (L).
 wi tsa'ñc ko'le, I shove into (D).
 wi tsa'co (L), wi tsa'ñco (D), I push
 it (or him) ("je l'ai poussé").
 wi tsanu'k mē'l, my horse is black (I).
 wi tsanu'k tu'ko, I fetch my horse (D).
 wi tsit' tlu'kento (L), wi tsit'
 tlu'kento (D), I will smoke to-
 bacco.
 wi tsit' yintso, I wrap tobacco (into
 a cigar) (D).
 wi tsiwa'ñic(o), I am moving, I am
 stirring (intr.) (D).
 wi tso'-ots pa'mic, I sow Indian corn
 (D).
 wi tsu'm, I pinch, I scratch (L).
 wi ta'-i lu'l ici'ko, I swam over to the
 other side of the river.
 wi ta'-u-hatpa'wickit, I balance my-
 self (I).
 wi tawatwe'ninto, wi ta-uhatwo'n-
 into, I pray (to God) ("je prie
 (Dieu)").
 wi te'm a'mu, I drank yesterday.
 wi te'ns a'la'kin ita'hu, I left the
 prison in the evening.
 wi te'c mañma'ñ hatna'-uco, I let my
 hair grow long.
 wi te'c mañma'ñu, I have long hair
 ("j'ai les cheveux longs").
 wi teyo' cukite-uka'ne o'ts ne'-u, I
 put the box on the chair.
 wi tika'mo tiho'p, I went to dig a
 grave.
 wi ticta, I go away.
 wi tict nuā'jo, wi tict 'n.wā'co, I send
 you.
 wi ti'uxts ke't'nto, I sit still, I sit
 quiet.
 wi to'l-gema'kiet, my pin.
 wi tolhō'pe, my needle.
 wi to'lka-u, I cure.
 wi tu'(kin) to'hio, I get into a boat.
 wi lo'picto, I will prick.
 wi lopna'-u, I cause to prick some-
 thing
 wi lo'po, I prick.
 wi u'ts hatsa'kco, I clean my nose
 (with a handkerchief), "I dry my
 nose."

wi u'ts pō'ckit, I bleed from the nose.
 wi wa'-i konpa'wicāt, I took a stone
 and swung it like a pendulum.
 wi wa'ko, I roast.
 wi wō'c hatpa'xnico, I clasp my
 hands.
 wi wō'c hatwo'yo, I rub my hands.
 wi wō'c laktā'k ina'ha, my hands are
 as if stiff.
 wi wo'cik nā'kco, I point with my
 finger.
 wi wo'ckinto, I am screeching.
 wi wula'take ehe', wi wula'kake, I
 have kidney disease.
 wi wū'cka'-uc, my thimble.
 wi ya' nu'lthinst, I live there, I exist
 there ("je vis là," "j'existe là").
 wi yatsi'ckico, I am glad.
 wi yatit'sat, I wake up (intr.).
 wi yi'lēn ake'ta, I am going to stay
 to-morrow.
 wi yi'lēn a'mtē, wi yi'lēn a'mta, I
 will drink to-morrow.
 wi yo'ko, I sing.
 wi yōl yu'ds, wa'cin iti, my oldest
 son.
 wic, wic, wi-ic, wi-ict, (strong form of
 pronoun).
 wic ankā'mc(o), I play.
 wic a coku'hu'kit ha'xc, I see nobody.
 wic a caya'nēk caki'a'xta, I will eat
 now.
 (wic) ha' ilēmc, I love him.
 wic (h)aki't a' hina'ka he'-u hatu'-iv
 (or hatvi'v), I think myself as
 high as they.
 wic ha'l, I am behind.
 wic ha' tsutsa'lat, I kicked him
 (I).
 wic ha' tsutsa'lo, I am kicking him
 (I).
 wic ha' tsutsa'ltikit, I will kick him
 (I).
 wic (h)atwa'leo, I fan myself.
 wic ha'yu, I am laughing (I).
 wic ha'yuāt, I was laughing (I).
 wic hayuti'kit, I will laugh (I).
 wic hehatka'-u, I hurt myself.
 wic hiha'l, I am the last, I am
 behind.
 wic hi-ipcō'kat, I was a doctor.
 wic hiit'i, I am the first in a line
 ("je suis le premier d'une file").
 (wic) hilakti'kit, I shall be strong.

wic himā'mo, I gather, I pile up, I collect.
 wic hina'kanto, I am that way.
 (wic) hipe'tst ina'ha, I am tired.
 (wic) hipe'tst ha', I am not tired.
 wic hico'koi, I am chief.
 wi'c (hi)ti'cnen, I have got to go.
 wic hiti'c tu'lkin, I go on the lake.
 wic hitō'tso, I suck.
 wi'c ihaihai'ckit, I am crying, I am weeping.
 wic ikunyu'ts caktika'-u, I look young.
 wic ila'ñ wi ickice't o't, I am mourning for a sister.
 wi'c i'ñiu, I am on the lookout.
 wic io'ñc, I don't want.
 wi'c ipcō'k, I am a doctor.
 wi'c ipu'xko, I want to dance.
 wic ieu'l ndi', I catch one fish.
 wic icoke'cat, I had been sick.
 wic iwa'ñkit(?), I live, I am alive.
 wic iwe'-uco, I mock.
 wi'c ivi'v ha' co'x nwa'nkit, I believe nothing that you say.
 wi'c kā'mco, I scrape (with knife, etc.).
 wic ka't-tō'ts(o), I kiss, "I mouth-suck."
 wic kaukau' e'ñc, I grease the water.
 wic kaukau' me'lc, I blacken the water.
 wic kaukau' me'lekinto, I will blacken the water.
 wi'c ke hia'mkin Jack maka'wet, while I was drinking, Jack fell down.
 wic ke'-u-hoka'kinto, I sit weaving baskets.
 wic ke'-u-caiu'lekinto, I am writing while seated (I).
 wic ke'-u-cukia'kinto, I am going to eat (I).
 wic ke'-utluxkeo ya' cokiūlco, I smoke while writing.
 wic kimi'nkinto, I breathe.
 wic ku'l cokia'ku wi hite't ini'kit a'ñut (or ini'hat a'nkin), I had eaten when my father entered the house ("j'avais mangé quand mon père est entré dans la maison").
 wic (ku'ltan) icoke'cat, I had been sick (ku'ltan, long ago).

wic kuts-pa'kico, I chop the tree down.
 wic ma'ñ o't a'm'o, I drink all the time.
 wic mā'ñut wa'ñkinto, I will walk all the time.
 wic mu'nkeo, I smell something.
 wic mu'nmunkeo, I smell all around.
 wic nē po'mo, I plow.
 wic nta'ku wi hite't ini'kat a'ñut, when I went out my father entered the house ("quand j'étais sorti mon père est entré dans la maison").
 wic o'-i, I am sending.
 wic okotka'k ikili'kie, I soak the cloth.
 wic pai iwāt, I return (I returned?).
 wic po'tsieu, I turn something loose.
 wic ca' ot ke'-u cakiu'lekinto, I write for somebody.
 wic cixko'mie co'ñico, I ring a bell.
 wic tsa'xlco, I break (glass, silver, etc.).
 wic tsanu'k wā'ñic tu'ko, I drive the horse up.
 wic tsanu'k wine'-u, I find a horse.
 wic tsutsa'lo, I am kicking him.
 wic tikpo'tsieu, I go and turn loose.
 wic tit tlu'kento, I smoke (can be said also of the habit of smoking).
 wic tit tlu'keo, I have smoked ("j'ai été fumer").
 wic to'hia nespa'lkin, I get into a carriage.
 wic to'hu, I live.
 wic to'lkat hu', I watch, I am on the lookout.
 wic wā'nkinto, I am walking (I).
 wic wi itē't iyanian ha'xcat, I was not afraid of my father (D-103).
 wic ya' hatpē'ne-u, I eat enough.
 wic yilke'ta, I am going to marry.
 ya' icāk we'het (or wēt) ivivha'hēt, this man did not believe me (L).
 ya' cu'l wi ki'ñ, that dog belongs to me, that dog is mine.
 ya' wi coko'm, this is my cow (I).
wif, wiv, wiw, wiu, vi'v, uiv, to believe, to think (cf. nai).
 etwi'fc, he thinks, he believes.
 ha'-ac to'l atvi'v, he thinks he is good.

haki'ts to'ltol atvi'vël, they think themselves good.

hatvi'v, I think as much.

iwí'fät, I thought.

i'wiu ha', I doubt it, "I think not."

iwí'wät, I thought.

Ta'kapo icä'k hatwi'vat, the Atakapa believed (D-113).

vi'vulat, they believed (D-121).

vi'wulat, they believed (D-119).

wi'c haki't a'hina'ka he'-u hatu'-iv (or hatvi'v), I deem myself as high as they.

wic ivi'v ha', I don't believe it.

wic ivi'v ha' co'x 'nwa'nkit, I believe nothing that you say.

ya' icäk we'het (or wët) ivivha'hët, this man did not believe me (we'-het=me).

wil, root.

në'c wíl, tree root.

ne'c-wíl ka'mkame, the roots stand out from (the tree).

ne'c wíl mōn (h)atmickēc, the roots of the tree stretch out (from the tree) around.

wa'c ickem wíl, wa'c ickäm wíl (I), turnip, "broadleaf root," "cabbage root."

wil, to squeal.

hiyën cukwi'lkít, the hog is squealing (also said of children, etc.) (D).

wil, to rock.

hatwi'lic, it is rocking (intr.).

ickali't-nu'l-wilwí'lhicento, I rock a child (nu'l, "lying").

cukite'-uka'wine hatwilwí'lenä, a rocking-chair.

wí'lwil(h)ienä', cradle (I).

wilwí'lico, I rock.

winē, to find, to discover.

kaukau' ka'ekin wine'-ulat, they found high water.

naki't tsanu'k cakwinētēm, did you (pl.) find your horses? (D-58).

cakwinē cokwā'nic ya' coku'kuket, find them and drive them up and fetch them (D-60).

cok (h)iwine'at, I found (sing.); pl. adds he'-u.

cok (h)iwine'at näke na'k kánwa'n-cün, cok (h)iwine'at na'ke na'x-kan wa'neën, I found something but will not tell you what.

wine'-ulat, they found (L-13; D-29, 30, 34).

wic tsanu'k wine'-u, I find a horse.

wic,

ko'-i hatwica'x kët, ko'-i hatwica'x kët, an individual talking too much (who forgets that he sits down from his talking).

woi, to rub (see kol and cöl).

wi wō'c hatwo'yo, I rub my hands.

wöl, eye, also fruit (when small); E. D. will [ouill]; Ak. öd [audle].

hi'lañ wöl, muscadine fruit, "buz-zard's eye."

hi'lañ wöl te'-i, hila'ñ wöl te'-i, muscadine vine ("la liane de soko").

míl'ka wöl, sore eyes, eyes making phlegm.

wöl hatu'ne, spectacles, "eyes to see with."

wöl hidsō'n, small eyes.

wöl-höpe-ickä'm, an Indian sieve about 2 feet long having wide eye-holes ("crible," "tamis") (made at one time at Hickory Flat).

wöl ickä'm, large eyes.

wöl kima'ti, eyeball, "inside eye" (meaning inside eyelid).

wöl kica'ñ, eyelid, eyelash.

wöl kica'ñ nē, lower eyelid (I).

wöl kica'ñ o'dsi, upper eyelid (I).

wöl na'-u, eyebrow, "eye hair."

wöl pā'c, eyelid, "eye cover."

wöl, **wül**, curly.

tēc wo'lwöl, tēc wulwul, curly hair. wulipa'-u, I whirl myself around.

wolka'nts, ladder (I).

wolce'l, horned owl (wol, eye?).

wōn, dew, drizzling rain, fog (I); wōnc, steam (see wa'-uc); E. D. wonn [uōnn, ou-onn], dew.

wo'n i'-ack, dew is wetting (or rendering dirty).

wo'n ina'ha, damp, moist, "like dew," "like fog."

wo'n ya'ekát, the dew is heavy, full of dew.

wonn kombnst [uōnn combnst (P), ou-combnt (C)], the dew is heavy, the dew is strong (E. D.).

wōc, **woc**, hand, finger; E. D. wic [uish], hand, wic-hagg [uish hägg], finger; Ak. semak [semacq], finger; ocpa

[auchepa], hand (probably = woc-pe, "all fingers").

i'cāk wōc ke'tsti, a left-handed man.

i'cāk wōc tu'l, a right-handed man.

no'k cuk wo'eti, right elbow (I).

no'k wo'eti, right arm (I).

tsi't wocv'nts, cigar, cigarette, "hand worked."

wi wōc hatpa'xnico, I clasp my hand.

wi wōc hatwo'yo, I rub my hands.

wi wo'eik nā'keo, I point with my finger.

wi wo'c laklā'k ina'ha, my hands are as if stiff.

wi wū'eka'-uc, my thimble.

wōc atke' (or ha'tke), wo'c ke' (I), finger ring, "having on the finger."

wōc ha'l, wōc o'ts, back of hand.

wōc hatkolkō'keo, wo'c hatkol-kō'keo, I rub the hands.

wo'c ha'tkome, glove.

wo'c he'ts, thumb, "big finger"; the Ak. word is auxest which Du Terrage and Rivet transliterate ōksest, but perhaps it is a corruption of woc hets.

wo'c hicō'l, small finger.

wo'c it, index finger, "first finger."

woc ke' a' hina'k, ring shaped, "a ring like this."

wo'c ke'ts, left hand.

wōc kima'ti, wo'c kima'tip, middle finger, also palm of hand, "in middle of hand."

wōc kima'tip, in the hand.

wo'c kima'ti hidso'a', wo'c kima'ti hī'dso' (I), ring finger, "little middle finger."

wōc ma'k, hand clasped, fist.

wōc nāk, wo'c na'kin, the index finger, the first finger, "the pointing finger."

wo'c cakhatsā'mene, towel, "face wiper."

wōc tsi'g, two hands.

wōc tsi'ketan, both hands.

wōc tsu'x, tsu'x, fingernail (I).

wo'c te, right hand, "bow hand."

wo'c to'l, right hand, "good hand."

wo'c ico'l ha'n, wusisol han, nine, "without little finger."

wo'c ico'l ha'nip, nine times.

wo'c ico'l ha'nip hipo'nso, ninefold (I).

woc pe', wucpe', wu'spe, ten, "finish of the hands or fingers."

wocpe'-ip, ten times (I); wucpe'-ip hipo'nso, tenfold (I).

woc pe'ha(l) tanu'k (I), woc pe' ha tanu'k, wucpe' ha'l tanu'k, eleven.

wocpe'-ip ha' tanu'kip, woc pe' ha(l) tanu'kip, eleven times.

woc pe' ha(l) tsik (I), woc pe' ha tsi'k, twelve.

wocpe'-ip ha' tsikip, twelve times (I). woc pe' hal lāt (I), woc pe' ha' lat, thirteen.

woc pe' ha'l himato'l (I), woc pe' ha' himato'l, wocpe' hal imato'l (D-87), fourteen.

woc pe' ha'l nīt (I), fifteen.

woc pe' ha(l) lat tsik, sixteen (I).

woc pe' ha(l) pa'x, seventeen (I).

woc pe' hal himato'l tsi'k, eighteen (I).

woc pe' woc ico'l ha'n, nineteen (I).

woc pe' tsi'k, wucpe' tsik (I), twenty (adv. -ip).

wucpe' tsi'kip, twenty times (I).

wucpe'-ip tsi'kip hipo'nso, twenty-fold (I).

wucpe' tsik hal tanu'k, twenty-one (I).

woc pe' lāt, wocpe' la't (D-96), wucpe' lāt (I), thirty.

wucpe' la'tip, thirty times (I).

woc pe' himato'l, wucpe' himato'l (I), forty.

wucpe' himato'lip, forty times (I).

wucpe' nīt, fifty (I).

wucpe' nī'tip, fifty times (I).

wucpe' latsi'k (I), wocpe' latsi'k (D-88), sixty.

woc pe' pa'x, seventy (I).

woc pe' himato'l tsik, eighty (I).

wic kumak [uish cumak (P), ouish coumak (C)], fist, (given in one place as wrist) (V) (E. D.).

woc [ouosh]; bow (E. D.) (cf. te).

woc [uosh (P), ouoosh (C)], swan (E. D.).

woc, to hiss, to screech.

otse' wo'cēm, the snake is hissing (I).

te' wocwo'cin, tem woewo'cin, screech owl (cf. teñ, dusk, evening); E. D. wawaet [uauasht], owl (screech or horned owl?).

wi wo'ekinto, I am screeching.

wo'cēm, wo'cim, a whistle (the sound, not the instrument).
 wo'cimyo'k, to whistle; E. D. wocipst [ouoshpst].
 wockinto, I screech.
wōc, to be in a hurry.
 hu'nān hi woco'c(o), I am in a hurry to see him.
wo'ciña, naked.
 wo'ciña hina'kēt, they were almost naked (L-23).
wul ha'ktake, kidneys.
 wi wula'ktake ehe', I have kidney disease.
wú'lkol, wú'lko, wēlkol, raccoon (cf. Creek wutku or wotko); E. D. wilkol [uileōl (P), wilcool (C)], erroneously given as wildcat ("chat de bois") by (P).
ya, to eat; E. D. yatt [iātt], yaatt.
 eku'n (or eikun), ke-ucukia'kinto, I began eating while sitting (I ate a while ago) (A. R.).
 hakī't cukia'xnān cak'he'-uc, they have plenty to eat.
 ha cokia'x, his or her food; E. D. yaune, food.
 ha' ya'x, he eats.
 he'-u cukia'ko, I have eaten much.
 hinak wito'-ul cukia'ko, hināk wi to'l cukia'ko, I have eaten enough (or well).
 hin cokia'x ko'xca, do you want to eat? ("probably false").
 hicokia'ne (A. R.), hicokia'xne, I have to eat ("il me faut manger"), I am going to eat; pl. of obj. hicokia'xne.
 hicokia'xc ko'xc, I want to eat.
 hicokia'x ko'xc (h)a', I don't want to eat.
 hicokiaxtko (or icok-ya'xko), I want to eat.
 hoktewē cokia'yo, we eat together.
 ia'ho, I eat; E. D. wi ayake [ouèè ayaquè].
 il ya'ko, I eat everything raw, or I eat it all raw ("je mange tout crû").
 inlo'hi (or nlo'-i) cokia'kinto, I help you eat.
 icak cukia' he'-u, a big eater.
 icā'k ya'ko, I eat a man ("je mange un homme").

ke'-u cukia'kinto, ge'-u cukia'kinto, I am going to eat.
 cokia'(k), cokia'xk, food (I); E. D. yaune [iaoune], nourishment.
 cokia'x ko, want to eat?
 cokia'xta, ia'xta, I am going to eat.
 cokia'xti a' uc, cuk-ya'hi a' uc, I can not eat, I am unable to eat.
 cokia'xti uxts, cukia'hi uxts, I can eat (pl. things).
 cok lopia'nā, colopia'xne, fork, "stick to eat with."
 cukia'k ha'ñco, I finish eating.
 cukiaxpe'-u, I finish eating.
 cukia'xta o'k'n, you come to eat.
 tso'-ots ya'kinto, I will eat Indian corn.
 tso'-ots ya'xne, weevil, "corn eater."
 wi (hi)ia'xne, I have to eat (one thing).
 wic aya'nēk cakia'xta, I will eat now.
 wic ke'-ucukia'kinto, I am going to eat sitting (I).
 wic ku'l cokia'ku, wi hite't inī'kit a'ñut (or inī'hat a'ñkin (D)), I had eaten when my father entered the house ("j'avais mangé quand mon père est entré dans la maison").
 wi' cokiaknā'n hehe'-uc (or ihe'-uc), I have many provisions, I have much food.
 wic ya' hatpe'ne-u, I eat enough.
 ya'-e-(h)atpe'netsel, we eat enough (D-51).
 ya'-ins, they ate (L-10).
 ya'-ins(o), they eat or ate (L-5).
 ya'kit, I eat it now.
 yako', I want to eat.
 ya'xto, I eat.
 yukit iccukia'-iko', we want something to eat.
 yu'kit cukia'icko', we want to eat.
 yu'kit cukia'xnān ic'he'-uc, we have plenty to eat.
ya, that.
 aⁿ yā'n pe'ltāt, that house standing far off.
 hiya'ñ (L-2, 14), iyā'ñ (D-47, 89, 95), yonder, there.
 hiya'ñ hu'a, it is there (or yonder) that I saw this man.
 hiya'p, right there.
 iya'nēk mōn 'nka'nē, that is all for you to do (D-60).
 ku'tan ya'c, it is a long time ago.

ciné-u ya' cūkaki'kc, who are these merchants?
 cict ya' tsa'xk, this pitcher is dry.
 wi ya' nu'ltihinst, I live there ("je vis là," "j'existe là").
 ya'-añ, very far off.
 ya' ha' tsanu'k, this is his horse (I).
 ya' ha' tē, this is his bow (I).
 ya' hatpe'-kēt, I sit here prepared, I sit here ready.
 ya' hina'hino' na'kta hinahino' ict, one side (of a paper, etc.) and the other side.
 ya' hidso' hiye' ta', he becomes smaller than the other.
 ya' hidso' iti, he is smaller than (the other).
 ya' hu'i pu'nso, I blow under (that?).
 ya' ilu', that year.
 ya' icak, that man.
 ya' icak akipai-i'ke ōt, this man comes from the south.
 ya' icāk avxa'n, ya' icāk a'p ha'n, an absent man ("un homme absent").
 ya' icāk av'wa'nkit (L), ya' icāk ap wa'nkit, this man is present ("cet homme est présent"), lit. "this man is walking here."
 ya' i'cak hiki'ke ōt, this man comes from the west (hiki'ke for hiki-ike).
 ya' i'cak ho'leikē ōt, this man comes from the north.
 ya' ica'k o't ha'yuēt, ya' ica'k u't ha'yuēt, he has laughed at that man ("il a ri de cet homme").
 ya' icāk coklake, that man is poor.
 ya' icāk cokla'kcat, that man was poor.
 ya' icāk cokla'ketikit, that man will be poor.
 ya' icak to'like ōt, this man comes from the east.
 ya' icāk we'hēt (or wēt) ivivha'hēt, this man did not believe me.
 ya' icāk ya' ki'c kanyū'c yilwai'tikit, that man marries that young woman.
 ya' ka-ucnā' palpa't, ya' ka-ucnā' pa'l'at, this comb is broken.
 ya' ka-ucnē' palpa'l, that comb is broken.
 ya' kie (D-142), that woman; pl. ya' ke'c; dual ya' ke'c tsik (D).

ya' ki'c kanyū'c ya' icāk ut (or o't) yilkē, that young woman marries that man.
 ya' ki'c cokci'u tane'-uca'k iya'-i, this woman is the stingiest of all.
 ya' ki'c tsikxo' ke'at (or cak'ke'at), this woman had twins.
 ya'n (D-72), ya'n (D-47), ya'ni, there.
 ya'n a' na'xco, I point at that house far off.
 ya'n (or hiya'n) tic, go over there!
 yān yil'tāt, the light shines from afar.
 yā'n yuki't icti'uto, shall we go there?
 ya' ne'c puhitsē'cta, I am going to jump over this log.
 ya' ne'tatat, this orange ("cette orange").
 ya' no'mc, those children out there.
 ya' okotka'-uc ko'n-ina'-u, bring that shirt inside! (I).
 ya' odse', that snake.
 ya' otse' ci'u, the snake crawls; pl. also ci'u.
 yap, there.
 ya'p nē to', upon this spot, upon this place.
 ya' pe'kēt, ya' pel ket, that one sitting further off.
 ya' po'lc wa'nkit tu'ki(n), that floats on the lake ("cela flotte sur le lac").
 ya'c hidso' i'ti tane'-us (or ta'ne'-u), they are the smallest, "the rest of them are the smallest."
 ya'c kiwi'lc, they are Frenchmen (or white men).
 ya'c kiwi'lc ha', they are not Frenchmen.
 ya'c kiwi'leula' (or -ul ha), are they not Frenchmen?
 ya'c nak tu'taiha'xc, you do this for nothing.
 ya' cukiō'l, the men (D-144).
 ya' cu'l ha' a'n ito'lco, I fix the ears of that dog (or ya' cu'l a'n ito'lco).
 ya' cu'l ha' a'n tlemtle'm, the ears of that dog are torn.
 ya' cu'l ha'kit kiñ, that dog is theirs.
 ya' cu'l ha'kit cakiñ, these dogs are theirs.
 ya' cu'l wi' ki'ñ, that dog belongs to me, that dog is mine.

ya' cu'l wi' caki'ñ, these dogs belong to me, these dogs are mine.

ya' tsi'k o't cakiye' lāk, he is the stronger of the two.

ya' tantsta'l kontle'mo, I have torn this paper ("ce papier j'ai déchiré").

ya' teko' tik lumlu'miet(a), go and roll this barrel! (also said to be 1st pers. sing.).

ya' wi coko'm, this is my cow (I).

ya' yu'ds i'ti, he is larger than (the other).

ya' yu'ds iye' ta', he becomes smaller than the other.

yuki't iyi' ya' puhitsē'ctsēl, we rose and jumped over (D).

ya (D-50, 51, 55, 60, 62, 66, 74, 75, 76, 78, 79, 85, 100, 101, 102, 105, 115, 116, 117, 121, 126, 131, 139, 141, 145), ia (D-47), and.

hika't nī't ya' ha'l coki'ñ wi' (c), I am five and a half feet (tall).

John tanko'hi ya' lu'l-ici'hat, John jumped in and swam over (n, "and," or hal, "afterwards," could be used for ya).

koko'kic-o-ik cakica'utsēl ya caki-tsa'-e, we catch and fry them.

ok hu'ya po'neat ya yi'kcat, he came to see him, cured him and was paid. o'tsi ya' o'ts pu'nso, I blow over the surface of (queried by D).

cu'l pakna'-u ti'k ya' pu'x natipa'tsi-cat, the dog runs and turns a somersault.

wi himaka'wēt kitsak a'ma'nyē (or am-wa'ñ ya'), I fell because I was drunk.

wic ke'-utluxkeo ya' cokiūlco, I smoke and write.

yak, (?).

cokiūlc hipo'ns yakē'co, I sealed a letter.

yakst [iakst], to hate, to loathe (E. D.) (cf. mi(l)).

yaxts, fanner, winnower (basket for winnowing grain) ("pour vanner le blé").

yal, to take, to seize, to arrest (pl. stem; sing. koⁿ).

hakit hukica'k hokia'lulha'-uxe (or hokia'lul-a'-uc), they are unable to marry their relatives ("to take each other") (cf. yil).

hic'n-tsēt wēt a' hina'k kicēt okia'lul ināk, it was as if brothers married sisters (L-22) (cf. yil).

icāk cākō'ñne okcēkia'lat, the constable came and arrested them (D-148).

i'cak cakya'lulēt, they took the men. icak ta'-ic o'kiā^a yukitnē mon ialpe'-hiulēt, strangers have come and taken our land.

nē mōn yalpe'hiulēt, they have taken the land ("ils ont pris la terre"). nec yalwa'nkinto, I am going to carry wood in my arms.

wi' icāk cakia'lu, I take men, I arrest men.

wi no'k pu'k ne'c yalwa'nkinto, I am going to carry an armful of wood.

ya'l-pe'yulet, they finished taking all. ya'-u cakya'line, net for fishing.

yâlic [iorlish], wolf (E. D.).

yam,

kapi'yā'mc (yā'mco), to pick up coffee grains (fallen on the ground). na'-u-oxo'x icyā'mene, chinkapins we two gather or collect (D-48).

coxmō'n icyā'mcēhē, we will gather everything (D-49).

yām,

icāk cakiā'm, a liar, a man lying.

ke'-ucakiā'mkinto, I sit here telling lies, I lie.

cakiā'm, lie; he'-u cakiā'm (pl.).

yām, to tie, to gird.

hatyā'mo, I gird myself.

hi'yāmne, to tie it for me.

ti' hat'hī'yāmne, ti'l hatyā'mne, a belt, a strap for girding oneself.

ti'l te'yux yā'mne, strap for valise.

yā'mo, I gird (somebody); iterative yāmyamo.

yāñ, dark green ("vert"); pl. yañ i'tixt (?); E. D. yann [iaann], black, blue.

oñ yāñ, o'm yāñ, herb green, green deeper in shade than āk (A. R.).

yapū'x,

yapu'xne, spear, lance (D-130); E. D. tsa.

yack, iack, heavy (?).

wōn i'-ack, dew is wetting (or rendering dirty).

wōn ya'ckat, full of dew (it was), the dew was heavy.

ya-u, i-a'u (I), fish (oftener *ndi* is used, but it is properly the name of the catfish; A. R. stated that *ya'-u* was also the name of a particular kind of fish); E. D. *yaghau* [iagghau], fish.
komo'k ya'-u cakina'-ucne, or *ko'-mok ya'-u cak'ha'ne*, fish basket (*cak'ha'ne*="to put in").
ya'-u a'l la'klāk ("fish with hard flesh"), *yao' la'klāk*, gaspergou (L-6), the fresh water drumfish (given erroneously as "alewife").
ya-pu'm, mullet, "jumping fish" (abbr. from *ya'-u pu'm*).
ya'-u ieu'lo^a, I have caught a fish.
ya'-u lu'lkit, *ya'-u lu'l*, the fish swims.
ya'-u caky'a'line, net for fishing.
ya'-u tsik cakica'wu, I have taken two fish; sing. *ica'wu*.
ya-u, to watch, to guard, to wait for, to keep, to mind, to look after.
a'lak ya'-u, sheriff, "jail keeper."
hiya'-u, wait for me!
iya'-u, wait!
iya'-unto, wait ye!
ket hia'uc hu'nā, I can not wait to see him, I have no time to see him (*a'uc*="not to be able").
'nya'-uta, I will wait for you, I will expect you (D-42).
wi ya'wo, I wait.
ya'-ukinto hu'ta, I wait in order to see him ("j'attends pour le voir").
ya'-u ti'k hi'ok'n, wait till I come!
yegg [iegg], white walnut, hickory (E. D.).
ye-u, sand.
ye'-u he'-u, sand heaps, lots of sand.
yik, to bargain, to trade, to buy, to sell, to pay.
hakit cakyi'keta o'kulēt, they came to buy.
hatna' hiyi'kieta, how much will you pay me? or how much have you to pay me?
i'cak cokeaki-i'ke, a man who had been sold (not exactly a slave).
la'ktake tol hi-i'kicat, he has paid me good silver (or money) ("il m'a payé argent comptant (or bon)").

laka'xe hatna'hiyi'kieta, how much money will you pay me? how much money have you to pay me?
cakyi'kico, I paid many people.
cakyi'keo, I buy; pl. takes *he'-u*.
cine'-u ya' cukeaki'ke, who are these merchants?
cit-ha'ñ li'l ya' cokeukyi'ke, picking to pieces and selling moss (D-75).
coko'n he'-u caki'keo, I buy many cows.
coko'n cokeaki'keo, I sell a cow.
coko'n tanu'k caki'keo, I buy a cow.
cokcaki'ke a^a, *cok-caki'ke a^a*, store, warehouse, "house selling things."
cokcaki'ke a^a yi'ke hiwe'-u, a high-priced store.
cok caki'ke a^a yi'mo^a (or *yimo'ñ*), a cheap store.
co'k-caki'ke, merchant ("boutiquier").
cokcaki'ke a^a la'wēt, a shop burned ("une boutique a brûlé").
cokcaki'keat, she sold them (D-78).
cok-caki'kekit, he is selling (he sold).
cok-cakic, goods.
cokcakyi'keo, I sell.
to'lka heyi'kiulāt, they paid me well.
yi'kico, I paid (her).
yi'keat, he paid him (D-117).
yikeiwe'-u, high priced, dear.
yi'keo, I paid it.
yil, to shine, luminary, light, day (L-18, 36, 42, 45, 59; D-108); E. D. *idl*, *iggl*, *iigg'l*; Ak. *idl* [idle], day.
a' itiyi'le, this month.
a'yil, to-day.
a'yilic, *a'yiliet*, to-day; E. D. *attigl*, *ateggl*.
ayi'l kaukau'kit hē'yilāke, now it is raining (or misting) and I am weary of it ("aujourd'hui ça brumasse, je n'aime pas cela" or "je suis lasse de cela").
ayi'le aktsa'-uc, today it is cold.
Giwil'c yil u-ev he'ts, New Year, "the great Sunday of the French" (u-ev=hiwe-u).
ha'l itiyi'le, next month (I).
ha'l yi'lkin (D-124), *halyi'kin*, next day.

hika'-untët yíl tu'tan, I awoke in the morning ("je me réveillai le matin").

hicokēc keo', yí'kit (or yíl) ti'co, though I am sick I go out every day.

imtimnă yě'lic, light the candle! (im=añ?).

I'nkilic yí'lu e'vhets, I'nkili'c yíl hu-e'v hets, Christmas (u-ev=hiwe-u).

iti mā'ñ hihai'xtikiyilco, I wept all night.

iti mā'ñ hiwā'le tiki'lat (or tikiyí'lat), I dream all night (until daylight).

it itiyí'le, the first month, the past month.

itiyí'le (D-53), iti-yí'le (I), month, moon; E. D. tegidlect [teg-idlesht]; Ak. tin-idl [tin-idle], moon.

itiyí'le ha'l, the last month (of the year).

itiyí'le he'tskit, crescent moon, "moon is growing larger" (I).

itiyí'le hidso'nkit, waning moon, "the moon is diminishing."

itiyí'le ihuki't'ha, new moon, "I don't see the moon" (I).

ití'yile í'l, new moon.

itiyí'le kima'tip, the intermediate month.

itiyí'le pe'het, it is half moon (I).

itiyí'le pe'tst kahiya', itiyí'le pe'tst kawia(?), last month.

itiyí'le pu'kët, it is full moon (I).

itiyí'le tanu'k, one month (L-39);

E. D. tegg-idlect hannigg.

itiyí'le yíl, the moon shines.

kakau' yil, koka'-u yíl, the sun shines.

kic yílën yuk'hí'ti ko'-into, she will speak Atakapa to-morrow.

ku'tska yiltät, the light shines red.

mí'le keo' yíl māñ coka'xko (3d pers. -kit), though he is blind he walks all day.

na'k ta yíl, now it is day, now it is clear weather ("a présent il fait clair").

nāts yilyí'l, lightning bug, firefly.

Sa'medi yíl, Saturday.

cakyu'le cako'-i ayíl, a letter sent to-day.

cokiu'le hike'-at ayíl, I have received a letter this day.

talko'pka (or tako'p) yíltät, the light shines bluey.

tanu'kip yí'kit mōn, once during the day (L-40).

tik yílco, ti'k yíl, till day.

ti'uxts yimyi'lekit, it is lightning slowly.

ti'umi'myi'lekit, it is lightning.

wi yílën ake'ta, I am going to stay to-morrow.

yā'n yíltät, the light shines from afar.

yí'lat, daylight.

yílën, to-morrow, next day; E. D. idla, iidla.

yílëa akili'kicta, I shall wet (it) to-morrow (again).

yílën a'mta, I will drink to-morrow.

yíl he'ts, large light, big day.

yíl hiwe'-u (D-62), yil howe'-u, week.

yíl hiwe'-u e'ñ, Mardi Gras.

yil hiwe'-u pëtik, yíl, Monday (D-149).

yíl hiwe'-u yil, Sunday.

yíl huwe'-u pe'tik (or pe'tek) yil, Monday.

yíl itā'nts, the day is dark (or cloudy).

yíl mā'ñ mōn, the whole day.

yil tanuk, one day; E. D. idla hannigg, iidl hannigg.

yíl to'l, clear sky, a fine day, "a good day"; E. D. tagg tolc (tagg totech).

yíl to'l tsa'k hí'nai, I think that it will be good weather and dry ("je crois qu'il fera beau temps et sec").

yíl tu't, yil tu'tān (I), before daylight.

yíl yíl, the day is clear.

yí'myile, lightning; E. D. ihō-igglst.

yu'kit añ itiyí'lekit, our house is

lighted up at night.

wí yílën a'mtë (D), wí yílën a'mta, I will drink to-morrow.

(nā-ict) yílën a'mta (or a'mtë), na yílën a'mtkit, you will drink to-morrow.

(ha) yílën a'mta, ha'c yílën a'mtkit, he will come to drink to-morrow.

yuki't yi'lën icamnēnē, yuki't yi'lën
ica'mtikit, we will come to drink
to-morrow.

naki't yi'lën a'mta, naki't yi'lën
naka'mtikit, you (pl.) will come to
drink to-morrow.

haki't hi'lën a'mulxē, haki't yi'lën
a'mtikit, they will come to drink
to-morrow.

iggl lamlampst (P), igg'lamlampst (C),
the light is dazzling (E. D.).

iggl tolet [tolsht] (P), iigg tolch [tolsh]
(C), the day is fine, the day is clear
(E. D.).

teg-idlect [teg idlesht], moon (E. D.).

teg-idlect tolet [teg-idlesht tolsht],
the moon shines (E. D.).

yil, to marry (cf. hila'-i, wife):

John Annie yilwai'tikit, John will
marry Annie (D-63).

Kile't-ki'c yilkēya', Kile't-ki'c was
married (D-62).

wic yilke'ta, I am going to marry.

ya' hā'c yilke', then she married
(D-100).

ya' icāk ya ki'c kanyū'c yilwai'tikit,
that man is going to marry that
woman.

ya' ki'c kanyū'c ya' icāk ut' (or o't)
yilkē, that woman marries that man.

yil (cf. two preceding forms).

yil ka'nmūn ne'c, post oak (D did not
know this word).

yim, **yēm**, to lighten.

ti'uxts yimy'ilikit, it is lightning
slowly.

ti'-umi'my'ilikit (*properly* ti'uxts
yimy'ilikit), it is lightning con-
tinually.

yimy'ilc, ye'my'ilc, lightning.

yi'mo', **yemo'n**, cheap.

cok cakieka a' yi'mo', a cheap store.

yints,

icā't aty'i'nsne (D-137), *or* icāt
atyē'nē (D-133, 134), head crown
(of silver).

ke-u yi'nts, to wrap up sitting.

wi tsi't y'intso, I wrap up tobacco
(into a cigar).

yok, to sing; E. D. yok [iok] (cf. yo-u).

hiwe'-uka yo'ko, I sing much.

hokwa'ñe yoko'n, a war song.

i'ñe-wa'nkin yo'k ya', while they
were mourning and singing (D-
115).

Ka'tkac-yo'k ta'-i, Calcasieu River,
"Screaming Eagle River" (I).

caky'o'kat yoko'n haki't o't, she sang
songs to them (D-86).

cu'kcoc yo'ktit, the bird chatters.

wi yo'ko, I sing.

wocim yok, to whistle.

yoko'n, song (I).

yoko'n ci'li, a fine song.

yōxt, to lie (many) (tixt is sing.).

ke'c cakoke'c yo'xt wi ca'k'hinai, I
think that many women lie sick
("je crois que plusieurs femmes
sont malades").

yōl, **i-ōl**, bad, mean; pl. yo'lyol *or*
i-ōli-ōl; E. D. iōl (son i-ōl).

ica'k yōl, ica'k i-ōl, a mean man.

yo'lēt, she (or he) was angry (D-79.)

nikiił iōl *or* nikib iōl [nickiił iōl], the
woman is wicked (E. D.).

yon (probably from preceding).

icāk yo'n, wizard, sorcerer (not cer-
tain).

ki'c yo'n, witch (not certain).

yōts,

yō'ts kā'nto, to squat.

yo-u [ioou], to weep (E. D.). (cf.
yok).

Yōyō't, name of an Atakapa woman.

yu, **yu'kit**, we, us, our; E. D. iook, we.

ha' yu'kit ot (or ut) icmi'cat, he gave
to us.

icāk ta'-ic o'kia^a yukit nē mo'n ial-
pe'hiulēt, strangers have taken our
land.

ya'n yuki't icti'uts, shall we go
there?

ya' cu'l yukit cakiñ, that dog belongs
to us.

ya'-u yuki't icu'ltsēł, we have caught
a fish.

yu'kit a'ñ iti' yi'lekit, our house is
lighted up at night.

yuki't a'nkin, in our house (D-43).

yuki't a' nēp, yuki't a'ñe nēp, our
house is low.

yuki't eku'nak na'-utsēł, we have
come ("nous sommes arrivés à
l'heure qu'il est").

yu'kit hatu'xtsicta o'kit, we come to learn.
 yuki't hiwe'-uka ico'yět, we have laughed much.
 yuki't ikinhu'dsël, we look at you (?).
 yuki't ina'-utsël, we come into (the house).
 yu'kit icak, our relatives ("nos parents").
 yukit icamëhë, we will then drink.
 yuki't icatpa'wickit, we balance ourselves.
 yuki't icha'l, we are the last ("nous sommes les derniers") (L), we are behind.
 yuki't iciti', we are first in a line ("nous sommes les premiers") (L).
 yuki't ickëmc ko, we would wish to row ("nous voudrions ramer") (L).
 yu'kit icoko'-in, while we are chiefs (given as future).
 yuki't ico'ñe, we don't want.
 yuki't icpi'xn, we die ("nous mourons").
 yuki't icco'kcokëc, we are sick.
 yukit iccukia'-iko', yukit cukia' icko', we want something to eat, we want to eat.
 yukit (or yuk'hit) itët pe'l, our stepfather (D-101).
 yuki't kăn, yu'kit kăn, at our house, at our home ("chez nous") (D-50).
 yuki't kaukau'ki^a tso'-onsël (or tso'-ontsël), we stand in the water up to the neck.
 yu'kit ki'chu', we have seen that ("nous avons vu çà") (?).
 yu'kit mōn a'mlû, let us all drink!
 yuki't no'msëm tu'xtsël, yuki't nuk, we children stayed alone by ourselves (D-107, 108).
 yuki't no'me o't, to us children (D-102).
 yuki't ntsët, our brother.
 yuki't nu'nkin, in our village (D-53).
 yu'kit nu'k, ourselves.
 yuki't o'-ita, we will sleep.
 yuki't opu'ntsit, we blow at each other.
 yuki't o't, for us.
 yuki't pai' õ'ktsen, we return home.

yuki't pu'ns micke'ctsël, we blow around.
 yu'kit cukia'xnän iche'-uc, we have plenty to eat.
 yuki't tsi'k co'ko-i, we two are chiefs.
 yu'kit tso-opi'eintsël, we twist (fut.?).
 yuki't ta-uhatwä'ni Otsotä't õt, we pray to God.
 yu'kit te'm a'mtsël, yuki't te'm a'mtsel, we drank yesterday.
 yuki't tiu-o'-ilo, let us go to sleep!
 yu'kit tiupo'tsicu, we go and turn loose.
 yu'kit tiucak'nontsël, we take a walk, we go outdoors.
 yu'kit tiucakpo'tsicu, we go and turn many things loose.
 yuki't ti'uta, we go away.
 yukit to'-itsël nespä'kin, we get into a carriage (D).
 yuki't to okatka'mekitnto, we scratch each other.
 yuki't ukët, our mother.
 yuki't yilën icamnëñë, yuki't yilën icä'mtikit (D), we will drink tomorrow.
 yuki'ti ipco'këñë', we will be doctors.
 yuki'ti ite't pel, our stepfather.
 yuki't co'kec, yuki't a' ya'nak icoke'c, we are sick.
 yuki'ti coko'-i, yuki'ti ca'kcokoi, we are chiefs.
 yukiti coko'yět, we were chiefs, we have been chiefs.
 yukiti' cukë'cat, yuki'ts icuke'cat, we have been sick.
 yuki'tic la'klāk, we are strong.
 yu'kitic lakla'kat, we have been strong.
 yukitic lakla'k'n, when we are strong (or stout).
 yukitic ca'kipečk, we are doctors.
 yukitic coko'-i, yukitic ca'kcokoi, we are chiefs.
 yuki'ts icatsi'ckicat yuki't okët hu'ne, we were glad to see our mother (D-109).
 yuki'ts ti'cne icõ'ñcat, we did not want her to go (D-110).
 yuki'ts tu'l ma ino'-i icitsyu'tskin, while we were growing up on the other side of the lake (D-72).

yu'k'hiti (I), yok'hiti (L-12), yuk'hit (D-28), yuk'hits (L-12), yuki'tic (L-37), yuk'hi'ti (L-1, 10, 32, 35; D-32, 55, 71, 82, 83, 90, 93, 95, 115, 132, 134, 136). yuki'ti (D-28, 53, 71, 77, 125), an Indian, an Atakapa (distinct from yu'kit, our, us).

kic te'm yuk'hi'ti ko'-iat, she spoke Atakapa yesterday.

kic yi'lën yuk'hi'ti ko'-into, she will speak Atakapa.

ki'c yuk'hi'ti ko'-i, she speaks Atakapa.

kiwi'le yuki'ti cako'cûl, the whites do not like the savages.

yok'hi'ti konă'n, yuki'ti konăn, the marsh potato, "Indian potato."

yuk'hi'ti he'-u, many Indians.

yu'k'hiti icak, an Indian (I).

yuk'hi'ti (i)cāk-wa'ñe, warrior, "Indian at war."

yuk'hi'ti ka' a'mcne, Indian-made cup (I).

yuk'hi'ti ka hiepa'i, Indian-made dish (pottery) (I).

yuk'hi'ti kic, an Indian woman.

yuk'hi'ti ko'-i, the Atakapa language or talk.

yuki'ti nu'ñ, Indian village.

yuk'hi'ti nûñ he'ts (to which hata-nians may be added), a great Indian village (of wild Indians).

yuk'hi'ti nûñ hidso' (or hidso'm), a small Indian village.

yuk'hi'ti coko'-i, an Atakapa chief, an Indian chief.

Yuk'hi'ti tul, Yuki'ti tu'l, Small Lake, "Indian Lake."

yul, ul, to draw, to write, to counterfeit; a mark, spot, dot, stripe; yu'lyul, marked, spotted, striped. ha' coku'le o'-iu (or o'yu), I sent him a letter.

hatu'leo, I mark myself.

hatu'leo n'o'hik, they painted themselves in red (L-24).

it'he' okyu'l, neckerchief, necktie (L has i'nte, neck, for it'he').

iwe'v' cakyu'le, picture, portrait, "drawn like something."

ke-u cuḡkinto na'ke ke-uciul'kinto, wic ke'-utluḡkeo ya' cokiul'eo, I smoke while writing.

ke'-u yul'hu'kinto, I am going to draw a design as I sit.

ki-ipaxcût yu'l, striped horizontally.

ma'ñe o't yu'l(yul), striped horizontally (as lines on ruled paper).

na'-u koko'p yulyu'l, striped stockings.

ne'c co'kiulenă, pencil (I).

nēt tsāt yu'l mañmañe, striped vertically.

o'k yu'l, handkerchief, any striped cloth.

okyu'lik, by a handkerchief (D-121).

o'k yul ickăm, a shawl, "a broad handkerchief."

o'po yu'l, striped ribbon.

otse' yu'l, garter snake, "lined or marked snake."

cakiu'le hipon'so, I fold a letter.

cakiu'le kē'co, I put a letter in, I post a letter; pl. of obj. cakēco.

cakiu'le tsipa'xco, I seal (or glue) a letter.

cakyu'le, letter.

cakyu'le hiko'at, I received a letter.

cakyu'le cako'-i ayi'l, a letter sent to-day.

cakyu'le cako'-i ha', a letter not sent to-day.

cīl yu'leo, I make embroideries, I sew stripes.

coku'le, co'kiule, a letter, writing, a newspaper, a debt.

coku'le hike'-at ayi'l, I have received a letter this day.

co'kiule hipon' (I), coku'le hipon's, a book, "writing folded."

coku'le ke-uhu'nto, I read a book, I look at a book.

coku'le hipon's yakē'co, I sealed a letter.

co'kiulenă, cokiulene', pen, pencil; also ink.

coku'le pa'-ico, I opened a letter; pl. ca'kpa'-ico.

coku'le cako'-i-u, I sent them a letter.

coko'n yu'l, a spotted ox; pl. coko'n yu'lyul.

cok yul, stripe.

cukiu'le hatu'xtsiet a', a school-house, "a book-learning house" (I).

wi hiwe'vxyu'leo, I draw.

wi iyí'ktat cukiú'lkinto, I stand and write, I write standing.
 wi ke'-u cokiulento, I am going to write.
 wi ke'-u-cukiú'lento, wi ke'-u-cukiú'lkinto, wí'c ke'-ucukiú'lento, I am going to write.
 wi cokiú'le he'-u ke'-uhu'nto, I read many books.
 wi cokiú'le ke'-u-hu'nto, I read a book, "I sit reading (I).
 wic ke'-u-cakiú'lekinto, I am writing while seated (I).
 wic ke'-u cokiú'lento, I am going to write.
 wic ca' ot ke'-u cakiú'lekinto, I write for somebody (L).
 yu'l kí'-ipaxe o't, striped horizontally.
 yu'l kolko'l, undulating, wavy.
 yu'l kotsito'lic, checkered, having squares.
 yul okitso'-ic, crossed, having stripes crossing each other.
 yule, yu'lei, word, writing, mark (for lumber), speech, discourse (D-42 (title)).
 yu'l cakpe'm, to shoot at a spot.
 yu'lco, I mark, I make a mark.
yuc, nē-yu'c (I), field ("un clos").
 ne'c taka'mc neyu'c, brush fence ("clos fait avec des branches").
 ne-yu'ekin, in the field.
 nē-yu'c nē-po'm, plowed field.
 tso'-ots neyū'c, cornfield.
 wi nē-yu'ekin pakna'-u tí'co, I run across a field.
yuts, yu'ds, to grow, grown up, adult, eldest ("grand").
 hakít yu'tstit, hakít yutsyu'tstit, they grow.
 ikunyuds, ikunyu'ts (D-74) (composed of ikun, or eikun, "just now," and yuts, "growing"), a young person (male or female).
 ikunyu'tsip, to young people (D-118).
 ikunyu'ts iti, my youngest son.

ikunyu'ds ka'-u, corpse of a boy (I).
 ica'k ikunyu'ts, icak (i)kunyūts (I), a half-grown boy, a young man.
 icāk iku'nyuds a'npance, a deaf boy (I).
 icāk konyu'ds ta' caktewe' mo'kēt, another young man has come with the rest.
 icitsiu'tscat, we grew up, she raised us (D-101).
 icitsyu'tskin, while we grew up (D-73).
 icyutsyu'ts, he raised us (D-102).
 iyu'tskin, when I was grown up (=itsyu'tskin?) (D-104).
 kí'c ikunyūts, also kí'c ickalí't (I), a girl; pl. kē'cec (L).
 kí'c iku'nyuds a'npance, a deaf girl (I).
 kí'c ikunyu'ds ka'-u, the corpse of a girl (I).
 kí'c ikunyu'ds wa'ci, an old maid, a spinster.
 kí'c ku'nyuds mí'le, a blind girl (I).
 kí'c yuts, young woman (A. R.), also used as a personal name and was borne by Delilah Moss; the name was also applied to the will-o'-the-wisp, which was said to call people (may mean "eldest woman").
 wi no'mc tsík cakitsyutsickinto, I raise two children.
 wic ikunyu'ts caktika'-u, I look young.
 wi yol yuds, my eldest son.
 ya' icāk ya kí'c kanyū'c yilwai'tikit, that man is going to marry that young woman.
 ya kí'c kanyū'c ya' icāk ut (or o't) yilkē, that young woman marries that man.
 ya yu'ds í'ti, he is larger than (the other).
 ya' yu'ds iye' ta', he outgrows the other.
 yu'dskit, to grow.
 yu'tstit, he grows (animals and people, but not plants).

INDEX TO THE ATAKAPA DICTIONARY

- a, tanu'k.
 able, to be; ux̄ts.
 about, nak.
 above, itse', ōts, te-u.
 abuse, to; he-u.
 accompany, to; ti, tiwē.
 accumulation, mak.
 ache, to; hē.
 acorn, to'piet.
 across, inō', icix, kipa'xc, ma, coki'nkēn.
 Adam's apple, ko-i, māk.
 admit, to; in.
 adult, yuts.
 afar, ya.
 afraid, anian.
 after, ha, hal, han, -ic.
 afternoon, itse', pa-i.
 afterward, hal, tsat'n.
 again, kul, pa-i.
 against, hok-.
 aged, wa'ci.
 ago, kaki, tsika't.
 ague, la-u.
 ahead, it, iye'.
 air, kañ, pats.
 Alabama, Alpamu', ná-u'.
 alewife, ya-u.
 all, hika'-u, kūc, māñ, mon.
 all right!, tol.
 alligator, ciwā't.
 allow, to; na-u.
 almond, co, tep'u'k, tuka'-u.
 almost, han.
 alone, nuk, cēm.
 along, māñ, ō, ōc.
 already, kul.
 although, keo.
 always, kul, māñ.
 American, ɛ'nkilic.
 Anacoco prairie, kākau.
 ancient, wa'ci.
 and, n, ya.
 angle, kōc.
 angry, i-u(c), yōl.
 animal, hattoiau.
 ankle, tsi, tuts.
 another, tan.
 ant, itsa'k.
 anthill, itsa'k, pā.
 antler, nox, teka'-uc.
 anus, tol.
 anxious, to be; icuhe.
 any, cō.
 anything, totai.
 apiece, cēm.
 apple, ki'wilc, ōl'.
 apron, it, kom.
 arm, nok.
 armful, nok, pu.
 armpit, āt, nok.
 arms, nats.
 around, mic.
 arrange, to; itol, iwil.
 arrest, to; kon, yal.
 arrive, to; mōk, na-u, ō.
 arrow, skenne', tik.
 arrowhead, icā't, tik.
 as, nak.
 as if, nak.
 as yet, taⁿ.
 ascend, to; tam.
 ashes, te'moñ.
 ash tree, wat.
 ask, to; in.
 as yet, taⁿ.
 asleep, oi.
 astride, kina'l.
 at, -p, -ke, ō, ot.
 at a distance, pel.
 at all, cō.
 at the same time, itol.
 Atakapa, Ata'kapa, Ta'kapo, Yu'k'-hiti.
 attack, to; tsam.
 auger, hōp, nec.
 aunt (maternal and paternal), hile't.
 autumn, a'kmālc, aktsa'-ū.
 avaricious, ci-ū.
 awake, to; ka-u.
 away, pēl.
 awl, hōp.
 ax, pa-i.

baby, cemps tapahan, tsic.
 bachelor, i-ōl, ca.
 back, hal, hatt, pa-i.
 back-ache, hē, ōts.
 back of, hal, cuk.
 bacon, ōñ, hi'yen.
 bad, hatse-e'c, ikau, yōl.
 bag, ka-u.
 bake, to; wak.
 balance, to; pa-u, ta.
 ball, tokc.
 bank, nol, ō, ōc.
 barefooted, hikā't, cēm.
 bareheaded, cēm.
 bargain, to; yik.
 bark, tal.
 bark, to; wēwēf.
 barn, añ, tso'-ots.
 barrel, te'k'ho.
 barter, to; make.
 basin, cixt.
 basket, ko.
 bass, lak, ya-u.
 baton, tsom.
 battle, nats.
 bay, kōc.
 bayou, icōl, ta-i.
 Bayou des Gayes, kû-i.
 Bayou Dinde, ts'ok, ta-i.
 Bayou Noir, ta-i.
 be, to; a, ict, -c, ta, to, uc.
 bead, koi, oñi, takine'n.
 beans, kima'ti.
 bear, stigne', ca'ko.
 beard, kāt, nā-u', oc.
 beast, wild; hattoiau.
 beat, to; ěm, pak, pam.
 beautiful, ci'liñ.
 beaver, otts.
 because, nak, to'hinak, ya.
 become, to; iye', ka, ko.
 bed, pīl, wāl.
 bedbug, muñ.
 bedstead, wāl.
 bee, miñ.
 beef, cokō'ñ.
 beefsteak, āl, itsai.
 beer, kitsā'k.
 before, ha, it, tan, tut.
 beg, to; iōñ, nam.
 beggar, iōñ, nam.
 behave, to; wañ.
 behind, hal, ōl', pa-i.
 believe, to; nai, wif.

bell, kom, cixt.
 bellow, to; hon.
 belly, kom, tat.
 belong, to; ke.
 below, nē, cuk.
 belt, kaihi, tīl, yām.
 bend, to; kok, kōc, pon, tixt.
 best, it.
 better, catna'.
 between, tsik.
 bewitch, to; hatse-e'c, ka.
 beverage, ām.
 beyond, ina'hi, ma.
 big, hēts, ickā'm, kome, uici, uc.
 Big Lake, tul.
 bile, tins.
 bill (of bird), kāt, uts.
 billow, wal.
 billowy, wal.
 bind, to; hikon.
 bird, cokcō'c, tsálagst.
 birth, to give; mak.
 biscuit, hitso'n, wak.
 bison, cokō'ñ.
 bit, atna.
 bit, a (piece of money), skale'.
 bitch, cūl.
 bite, to; tsa.
 bitter, a'ñpats, hē.
 black, mēl, yañ.
 blackberry, kiñ.
 blackbird, ts'ōk, tsumthimaan.
 blacken, to; mēl.
 blanket, ok.
 blaze, to; la-u.
 bleed, to; pōc.
 blind, mīl.
 blood, pōc, iggp.
 bloom, to; tēxk.
 blot, ik.
 blow, to; na, pun.
 blow (nose), to; lut.
 blowgun, pun, tik.
 blue, kop, mēl, talko'p, yañ.
 blue racer, otse', talko'p.
 board, nec, pal, tam.
 boat, tu.
 body, hathe', uc.
 body, dead; piḡ.
 boil, o, uk.
 boil, to; ām, ilu', itsai, tlo
 bone, tsi.
 bone marrow, tuts.
 book, pon, yul.

boot, māñ, na-u.
border, òc.
bore, to; hōp.
borer, hōp, pic.
born, to be; ica.
borrow, to; mok, na-u.
boss, ki'wile.
boss (on tree, etc.), ciwā't.
both, tsik.
bother, to; kūc.
bottle, kēlakuā'ts.
bottom, hui.
bow, te, woc.
bowels, ku'i.
bowl, pāl, cixt, ckōp.
bowlegged, kok.
howstring, o, te.
box, teyo'.
boy, i-ōl, icol, nome, ca, cka, yuts.
brain, icāt, ticā't.
branch, nec, teka'-uc.
brandy, blackberry; ām, kitsā'k.
brant, te'moke.
brass, kûts, tāt.
brave, call.
bread, á'ñpats, kop, wak.
break, to; kets, kûts, pal, tsa(l).
breast, itsk, nik.
breastpin, māk, tol.
breath, kimí'ñ.
breathe, to; kimí'ñ.
brick, ne.
bridge, nec, ta-i, wāl.
bridle, kāt, ke, kûts, o.
brier, noxo', ox.
bring, to; tuk.
bring in, to; in, kon.
bristle, nā-u'.
broad, ickā'm, uici.
broil, to; tiu, wak.
brook, icō'l, kākau', ta-i.
broom, cil(c).
broth, hik'.
brother, ha'cka, ntsēt.
brother-in-law, wi.
brown, kuts, tāt, tol, wac.
brushwood, kome, nec, teka'-uc.
bucket, nec, cixt.
buckskin, lāns, til.
bud, tēxlk.
bud, to, tēxlk.
buffalo, cokō'ñ.
bug, a red; pitsiyu'.
buggy, nec, pal.

bull, i-ōl, cokō'ñ.
bullet, tik.
bullfrog, a'nēnui.
bumblebee, miñ.
bump, māk.
bumpy, tsūk.
burdock, tsipal.
burial, mōc.
burn, to; lam, la-u, caⁿ.
burst, to; tsa(l).
bury, to; mōc.
bustard, timokst.
but, keo, iputs.
butcher, āl, hōp, pa-i.
butter, ēñ, nik.
butterfly, wal.
buttocks, hal, pa-i.
button, tsí'nac.
buttonhole, hōp.
buy, to; yik.
buzzard, hí'lañ, timokst.
by, ipa'l, ò.
cabbage, ickā'm, wac.
cactus pear, kû-i.
cake, òl', wak.
Calcasieu, Ka'tkoc.
calf, icō'l.
calf (of leg), kom, nal, tuts.
call (by name) to; ēñ, wa-u.
camp, añ.
can, uxts.
candle, ēñ, tim.
cane, tu.
cane (stick), hitso'n, nec.
cannon, pem.
canoe, tu.
canvas, ok.
cap, icā't.
cardinal bird, tsūke.
cards, ta'nstal.
care, to; ieuhe, wañ.
care for, to; hu.
care, not to; tsic.
careful, to be; hu, tol.
carriage, nec, pal.
carry, to; ti, yal.
cart, nec, pal.
case, ka-u.
cat, netswopst, niā'l, cake, ciwō'n.
catamount, netswopst, cake.
catch, to; icul, koⁿ, tsam.
caterpillar, nāts, caⁿ.
catfish, nt'í'.
cattle, cokō'ñ.

caul, the; ka-u, ōts.
 cause, to; na-u, -c.
 cedar, khicuc.
 ceiling, wāl.
 cemetery, mōc, ne.
 centipede, tuts.
 chair, ite'-u, ke.
 chatter, to; yok.
 cheap, yī'moⁿ.
 checkered, kûts, yul.
 cheek, āl, ōke.
 chest, itsk.
 chest (trunk), teyo'.
 chestnut, atsau, no'o'ho.
 chew, a; kât.
 chew, to; tsa.
 chicken, noha'mc, tsi'kilik.
 chicken snake, otse'.
 chief, ko-i.
 chigoe, pitsiyu'.
 child, nome, cemps tapahan, cka.
 chill and fever, tsuc.
 chilly, aktsa'-u.
 chimney, kûts, po', ta.
 chin, it, tcet.
 china tree, li'la, nec.
 chinkapin, nâ-u', no'o'ho, ox.
 chinkapin, water; hōp, hât, tlop.
 Choctaw, Tsa'xta.
 chop, to; kûts, pa-i, pak.
 chopper, pa-i.
 choupique, the; i-a'n.
 Christ, ots.
 Christmas, ō'nkilic, hiwe'-u, yil.
 chunk, a; toke.
 church, añ, in.
 cigar, tsit, wōc.
 cigarette, tsit, wōc.
 cinnamon, nec, ōl', tal.
 cinnamon color, nec, ōl', tal.
 city, nûn, uc.
 claret, kâkau'.
 clasp, to; pan.
 clasped, mak.
 claw, tsōx.
 clean, to; il, tsak.
 clear (of the sky), itha'-ns, tol, yil.
 climb, to; tam.
 climb down, to; iko, ti.
 clock, iwef, iwe-u, kâ'khau.
 close, to; pan.
 close to, ō, ōl', tiwē.
 cloth, ok.
 clothes, ke.

cloud, it'hā'ns, lak.
 clouded, it'hā'ns, ōts.
 cloudy, it'hā'ns.
 cloud over, to; ka-u.
 club, nec.
 club, to; nec, pak.
 coals, kitso'nc, kuts.
 coat, măn, ok.
 coat sleeve, ka-u, nok, ok.
 cocklebur, pa'mhoka'-i, tsipal, tan.
 coffee, kapi'.
 coffee grains, kapi'.
 coffee mill, kapi', li.
 coiled, cēm.
 coin, lak.
 cold, aktsa'-ū, ko-i (sickness).
 colic, hē, kom.
 collar (of shirt), inte', ka-u, tsul.
 collect, to; mak, yam.
 cologne, hima', kâkau'.
 colt, hitso'ⁿ, cōm, tsanu'k.
 comb, a; ka-u(c).
 comb, to; ka-u(c).
 come, to; mōk, ō.
 come down, to; ik.
 come in, to; in.
 come near, to; han, ti.
 come out, to; ta.
 coming, tut.
 coming down, iko.
 command, to; wac.
 complete, to; pe.
 conjurer, i'pcōk.
 connect, to; tsam, tsipal.
 constable, kon.
 consumption, ko-i.
 contended, lik.
 continual, măn.
 continuously, ti-u.
 contort, to; pic.
 cook, a; ām.
 cook, to; ām.
 cool, aktsa'-ū.
 copper, kuts, lak, tât.
 copper colored, kuts.
 cord, o.
 cork, ka-u.
 corn, necōum, tso'-ots.
 corncob, tsi', tso'-ots, wak.
 corner, añ, tso'-ots.
 corner, kōc.
 cornfield, yuc.
 cornmeal, kop, li, tso'-ots.
 cornstalk, tso'-ots.

corpse, ka-u.
corrugated, wak.
cotton, pa'tite'-u.
cough, ko-i.
cough, to; hop, ko-i.
counterfeit, to; yul.
country, ne.
courageous, cō(l).
court, kak, tim.
courthouse, añ, ko-i.
cousin, female; wēt, hile't.
counsins, male; pēn.
cover, pac.
cover, to; ka-u, ōts.
covering, ok.
cow, cokō'ñ.
coward, its-kawic.
coyote, cāme.
crab, tsam.
crack, to; tsa(l).
cradle, wil.
crane, talhañc.
crawfish, tsam.
crawl, to; ci-u, tsat.
crazy, ckalckā'c.
creeper, te-i.
Creole, ki'wile, ca.
crescent (moon), yil.
crooked, kok, pic.
crop, to; kûts.
cross, to; icix.
cross roads, wañ.
cross stripes, icix.
crossed, yul.
crow, kāk.
crow, to; ko-i.
crown (of head), icā't, itse'.
crown (of king, chief, etc.), yints.
crush, to; lik.
crust (of bread), tal, wak.
cry, to; hai, yo-u.
culmination, itse'.
cup, ãm, ka, kapō', ckōp.
cure, to; ka, peni, tol.
curly, wōl.
current, akna.
curse, to; he-u.
cushion, ka.
cut, a; kûts.
cut, to; kûts.
cutter, a; kûts.
cypress, txūt.
damp, nak, wōn.
dance, a; ak, cuk(s).

dance, to; pux, wañ.
dance (religiously), to; ak.
dance house, ak.
dark, iti'.
darkness, iti'.
daughter; kicil, teñ.
daughter-in-law, wi.
dawn, iye'.
day, yil.
daylight, yil.
dazzle, to; lam.
dead, the; ka-u, piḡ.
deaf, an, pan.
dear, yik.
death, ka-u.
debt, yul.
decrease, to; hitso'n.
deem, to; wif.
deep, hui, kac.
deer, lāns.
defend, to; lō.
desire, to; ko.
detest, to; mi(l).
devil, ca, tal.
dew, wōn.
dewberry, kiñ.
diarrhea, hē, kom.
die, to; ka-u, piḡ.
differ, to; tuka'-u.
different (things), hok-, tan, tanu'k.
dig, to; mōc, tam.
dipper, ãm, ckōp.
direct, ta-i.
dirt, lu, tlake.
dirt color, tuka'-u, tlake.
dirty, tlake.
disagreeable, taue'.
discourse, ko-i, yul.
discover, to; winē.
disease, hē.
dish, māñ, pāl, cixt.
disk shaped, kûts.
dislike, to; oñc.
distant, pēl.
ditch, ik, kākau', ta.
divide, to; pa-i.
dizzy, itse', iwan.
dizziness, itse', iwan.
do, to; ka.
doctor, a; i'peōk.
doctor, to; i'peōk, mic.
dog, cul.
dollar, lak.
domesticated, tol.

- door, añ, kāt.
 dot, ik, yul.
 double, pon, cēm, tsam, tsik.
 doubt, to; wif.
 down, nē.
 down (of birds, etc.), li, nā-u', tōt.
 downward, nē.
 dragon-fly, kamtsi'c.
 draw, to; yul.
 draw out, to; kon, ta.
 drawers, hui, kē.
 dream, hi'wal(c).
 dream, to; hi'wal(c).
 dregs, kitsa'-u.
 dress, ka, ke.
 dress, to; itol.
 drift, to; ka-u (in air), wañ.
 drink, a; ām.
 drink, to; ām, piḡ.
 drinking cup, ām.
 drip, to; ik.
 drive, to; tuk, tlop, wañ.
 drizzle, to; po'.
 droll, co'yuan.
 drop, a; ik, ta.
 drop, to; ik.
 drown, to; ik'ha-u.
 drunk, to be; ka-u.
 dry, to; tsak.
 duck, skau, cōknō'k.
 dull, tok.
 dull color, tuka'-u.
 dung, it.
 dusk, iti', nak, tēm.
 dwell, to; nul.
 dye, to; mēl.
 each other, hok-.
 eagle, ka'tkōc.
 ear, an.
 ear (of corn), wak.
 earring, an; kom.
 earth, ne.
 earthquake, iwan, ne.
 east, toli.
 eastern, toli.
 eat, to; kûl, ya.
 eater, ya.
 eaves, ik, kākau'.
 ebb tide, nāl, tul.
 eddy, an; akna, mic.
 eddy, to; pa-u.
 edge, ō, ōc.
 egg, ku, tsil.
 eggshell, ku, tal.
 eight, himato'l, tsik.
 eighteen, hal, tsik.
 eighty, hi'yēn, tsik, pon.
 elbow, est, nok, seksa, cuk, wōc.
 eldest, yuts.
 elevation, small; tlot.
 eleven, hal, tsanu'k, wōc.
 elm, till.
 embroider, to; cī(l), yul.
 end, te-u, tol, uts.
 enemy, pēn.
 English, ē'nkilic.
 enjoyment, lik.
 enlarge, to; hēts.
 enough, nak, pe, tol.
 enraged, i-u(c).
 enter, to; in, tohi.
 erect, illitt, ka, ta.
 escalin, ska'le.
 even, pāl.
 evening, iti', tem.
 ever, cō.
 every, mōn.
 everything, mōn.
 everywhere, itha'ñ, mōn.
 excellent, tol.
 exchange, to; make.
 exist, to; nul.
 extinguished, mūks.
 eye, wōl.
 eyeball, kima'ti, wōl.
 eyebrow, nā-u', wōl.
 eyelash, kica'ñ, wōl.
 eyelid, kica'ñ, pac, wōl.
 face, inwe, it.
 face-covering, ka-u.
 face-paint, n'ox.
 fall, a'kmālc, aktsa'-u, ti.
 fall, to; mak.
 fall, to (as a tide or freshet); tsak.
 fan, wal.
 fan, to; wal.
 fanner, a; yaxts.
 far, pēl, ya.
 fast, lak, ti-u.
 fast, to go; ka-u, pol.
 fasten, to; hikōn, kul.
 fat, ēñ.
 father, (hi)te't, ca-u.
 father-in-law, hica'n.
 fear, to; anian.
 feather, li, nā-u'.
 feather, to; col.
 feeble, min.

feel, to; minst.
 female, kic.
 fence, kak, ne, ok, yuc.
 ferocious, anian.
 fetch, to; tuk.
 fever, la-u.
 fever, yellow, la-u.
 few, a'tna, he-u.
 fiber bark, tal.
 fiddle, nak.
 field, ne, yuc.
 fifteen, hal, nīt.
 fifty, hi'yen, nīt, pon.
 fig, nec, cec.
 fight, to; nats, tsam.
 filly, cōm, tsanu'k.
 fin, kam, nok.
 find, to; winē.
 fine, ci'liñ.
 fine (of the weather), tol.
 finger, nak, wōc.
 finger nail, ehuks, nak, tsōx, wōc.
 finger ring, wōc.
 finish, to; hañc, ka'-ūc, pe.
 fire, kam, kitso'nc.
 firefly, nāts, yil.
 fireplace, ipa'l, kitso'nc.
 firewood, kitso'nc, la-u, nec.
 first, ha'hu, it.
 fish, nt'i, ya-u.
 fish, a species; i-a'n.
 fish, to; kom, yal.
 fish basket, in.
 fishhook, kok.
 fishline, o, kok.
 fish net, yal.
 fist, māk, wōc.
 five, nīt.
 fivefold, nīt, cēm.
 fix, to; itol.
 flag, ok.
 flanks, kū'cnak.
 flap, to; pak, pats.
 flat, pax, pāl.
 flatten, to; pax, pāl.
 flea, pux.
 flesh, āl.
 flexible, li.
 flint, wai.
 flipper (of a turtle), hikā't, kone'.
 float, to; pol, wañ.
 flood (tide), kac, tul.
 floor, nec, wāl.
 flour, kop, li, tso'-ots.

flour mill, li, tso'-ots.
 flow, to; akna.
 flower, tēxk.
 flutter, to; pats, wal.
 fly, ma'tsiwa.
 fly, to; ka-u, tsat, ti.
 foal, to; mak.
 foe, pēn.
 fog, kome, ci, wōn.
 -fold (with numerals), pon, cēm.
 fold, to; pon.
 fontanelle, hōp, itse'.
 food, ya.
 fool, uxts.
 foolish, ckalckā'c, co'yuan.
 foot, hikā't, tippell, tuts.
 foot (measure), hikā't.
 footlog, nec, wañ.
 footprint, pāk.
 for, ot, -p, co.
 ford, to; icix, kipa'xc.
 forehead, itse', māk.
 forenoon, itse'.
 forest, kak.
 forget, to; tse-uwan, wic.
 fork, tlop, ya.
 fork (of river), kin, ta-i.
 form, to; capats.
 forty, himato'l, hi'yen, pon, tsēts, woc.
 foundation, a; nul.
 four, himato'l, tsēts.
 fourfold, himato'l, cēm.
 fourteen, hal, himato'l, tsēts, woc.
 fowl, domestic; noha'mc.
 fox, cāks.
 freeze, to; ālc, capa'ts.
 French, ki'wile, ca.
 fresh, il.
 friend, pēn.
 frighten, to; ntē-i.
 frisky, co'yuan.
 frog, a'kitoc, a'nēnuī.
 from, ke.
 front, it.
 frost, ha-u.
 fry, to; itsai.
 frying pan, itsai.
 full, pu, cēm, tāl, yack.
 full moon, pu, yil.
 fun, full of; co'yuan.
 funeral, mōc.
 fur, nā-u'.
 (future time), -ēhē.
 gain, to; kon.

- gall, tins.
 gallop, to; pakna'-u, pol, tsat.
 garden, kak, tim.
 garfish, kon.
 gargle, to; mōl, tsak.
 garter, kaihi, kop, na-u.
 garter snake, otsé', yul.
 gaspergou, lak, ya'-u.
 gate, añ, kak.
 gather, to; mak, nul, yam.
 generous, tol.
 gentle, tol.
 gently, ti'uxts.
 genital organs, kams.
 genuine, uc.
 German, A'lëman.
 get into, to; tohi.
 get out, to; ta.
 get up, to; its, iye'.
 gimlet, hōp, pic.
 gird, to; yām.
 girl, kie, kun, nikiil, nome, yuts.
 give, to; e(?), mic.
 given out, pe.
 glad, to be; tsic.
 glass, hu.
 glittering, lak.
 globular, toke.
 glove, kom, wōc.
 glue, tsipal.
 glue, to; tsipal.
 go, to; non, pa-i, ti, wañ.
 go fast, to; tsat.
 go in, to; in.
 go into, to; hol.
 go out, to; ta.
 go up, to; tam.
 goblet, cixt.
 God, ōts, ot, ta.
 gold, kuts, lak.
 gold color, tāt.
 gone, pe.
 good, tol.
 good-for-nothing, cō, tol.
 goose, enetst, nok, te-u.
 gourd, kipa'dsu.
 gourd rattle, kipa'dsu, coñ.
 govern, to; ko-i, wan.
 grain, ots.
 grandchild, nīl.
 granddaughter, nīl.
 grandfather, maternal and paternal;
 kūlca.
 grandmother, maternal and paternal;
 nīl.
 grandson, nīl, kūlca.
 grape, a'liñ.
 grasp, to; kon.
 grass, oñ.
 grasshopper, to'kitsit, pux, wak.
 grave, hōp, ne, tam.
 graveyard, mōc.
 gravy, ěñ.
 gray, to, uc.
 grease, ěñ.
 grease jar, ka-u.
 greasy, ěñ.
 green, āk, kop, oñ, tāt, yañ.
 green (fresh), il.
 gridiron, āl, tiu.
 grieve, to; ilañ, wan.
 grind, to; ěm, li.
 ground, ne.
 grow, to; āx, hēts, its-, iye', yuts.
 grunt, to; iñ.
 guard, to; ya-u.
 gully, ai, ta-i.
 gum, nīke.
 gum tree, ehe'-u, nec.
 gun, pem.
 gunpowder, kitso'nc.
 guts, ku'i.
 gutter, i'k, kākau'.
 hackberry, kōⁿ, nec.
 hail, ha-u, pux, wak.
 hail, to; pux, wak.
 hair, nā-u'.
 hair (of head), kec, tēc.
 half, cuki'n.
 half grown, yuts.
 hammer, pam.
 hand, wōc.
 handkerchief, ok, yul.
 handle, ka-uc.
 handsome, ci'liñ.
 hang, to; kom, capa'ts.
 hanging, capa'ts.
 hard, hiwe'-u, hue', lak, tann, ti-u,
 tol.
 hare-lip person, kūts.
 harvest mite, pitsiyu'.
 hat, icā't.
 hatchet, pa-i.
 hate, to; mi(l), yakst.
 have, to; ha, ka, kē.
 hay, oñ.

he, ha.
 head, icā't, tol.
 headache, hē.
 heal, to; peni.
 healthy, tol.
 hear, to; nak.
 heart, co.
 hearth, ipa'l, kitso'ne.
 heartily, hiwe'-u.
 heat, ilu'.
 heaven, it'hā'ns.
 heavy, aceb, kome, kōñ, yack.
 help, to; ka, lō.
 hen, noha'mc, tsi'kilik.
 her, ha.
 here, a, ō, -p, ya.
 heron, tsi'kip, ta, talha'ne, tosigs.
 herself, ha.
 hickory, nec, paktsa'kc, yegg.
 hide, tīl.
 hide, to; inū, tsan.
 high, iye', mets, ōts.
 high (water), kac.
 high priced, yik.
 hill, ne, neklagg, nol.
 him, ha.
 himself, ha.
 hip, kū'enak.
 his, ha.
 hiss, to; woc.
 hit, to; pak.
 hoarfrost, ha-u.
 hoe, ka'ntsa'-u.
 hog, hi'yen.
 hoist, to; iye'.
 hold, to (to make); ka.
 hole, hōp, tal, tam, te.
 holiday, hiwe'-u.
 hollow, hōp.
 home, añ, nūn, ot, pa-i.
 honey, ak, min.
 honeylocust, nīt.
 hook, kok.
 hook and eye, kaihi.
 "hoop snake," il.
 horizon, mic, ne.
 horizontally, kipaxe, māñ.
 horn, nox.
 horned owl, wolce'l.
 hornet, miñ.
 horse, tsanu'k, wen.
 horseback, tsanu'k.
 horsefly, i-oñ.
 hot, ilu'.

hour, iwef.
 house, añ.
 how^P, hatna', na.
 how much^P hatna, na.
 hum, to; lōn.
 human being, ca.
 hundred (and compounds), hi'yen,
 pon.
 hungry, ka-u.
 hunt, to; nāl.
 hunt, to (to search); iñi.
 hurricane, a; hi, lak.
 hurry, to be in a; wānha'n, wōc.
 hurt, to; hē, ka-u.
 husband, hipa', i-ōl, ca.
 husk, tso'-ots, tal, wac.
 I, hi-, -o, wi.
 ice, ālc.
 icicle, ālc, capa'ts.
 if, n, -n.
 imitate, to; iwe'-u.
 (imperative), -lō, -to.
 in, hui, ke, ōts, tixt.
 in front, itī.
 in return, pa-i.
 increase, to; hēts.
 index finger, it, nak, wōc.
 Indian, an; kuts, ca, yu'k'hiti.
 Indian Lake, tul, yu'k'hiti.
 indoors, kima'ti.
 industrious, hiwe'-u, ka.
 inebriated, ka-u.
 infant, cemps tapahan, tsīc,
 infant basket, ko.
 inhabit, to; nul.
 injure, to; hē.
 ink, yul.
 inlet, kōc.
 insect, nāts.
 inside, kima'ti.
 intelligent, uxts.
 intensely, nak.
 intermediate, itī', kima'ti.
 interpreter, an; uxts, wan.
 (interrogation), a.
 invitation, in.
 iron, kùts.
 iron, to; kiñxi.
 irrigate, to; ik.
 island, kak, ne, ta-i.
 it, ha, hi-.
 itself, ha.
 jackass, an.
 jaguar(^P), intok, cāmc.

jail, añ, lak.
 jail keeper, ya-u.
 jar, pāl, cixt.
 jaw, kāt, ots, tsi.
 jawbone, ots, tsi.
 jessamine, tēxlk.
 join, to; tsam.
 joy, lik.
 judge, ko-i.
 juice, ak.
 jump, to; illipi, pux, wak.
 jump in, to; in, tanko'hi.
 jump into, to; hol.
 just now, eiku'n.
 just so, nak, to'hinak.
 kantak, tla'kiet.
 keep, to; na-u, ya-u.
 keep still, to; ke.
 kernel, co.
 kettle, cixt.
 key, lak.
 kick, a; pak.
 kick, to; tsal.
 kidneys, wul ha'ktake.
 kill, to; nima.
 kiss, kāt.
 kiss, to; kāt, tōts.
 kitchen, ām, añ.
 kitten, icō'l, ciwō'n.
 knead, to; tsañ(c).
 knee, te'māk.
 kneecap, ěñ, te'māk.
 kneel, to; te'māk, tlōp.
 knife, kúts.
 knob, māk.
 knock, to; pam.
 knot, hikon, lak, māk.
 know, to; ux̄ts.
 ladder, wolka'nts.
 lady, kie.
 lake, ciwō'n, tul.
 Lake Charles lake, te-u.
 lame, kets, wan.
 lance, tsa, yapū'x.
 land, ne.
 land measure, iwef.
 language, ko-i.
 lap, to; ām.
 lard, ěñ, hi'yen.
 large, hēts, ickā'm, mets, uici, uc.
 lark, itsk, cokeō'c, tsila'm, tāt.
 last, hal, it, kawiya, pe.
 laugh, to; ha'yu.
 laurel, hi'lañ, nec, tē.

lazy, hilak.
 lead, cōm, tik.
 leaf, wac.
 leak, to; hōp, ik.
 lean, pax.
 leaning, talanka'-u.
 leather, til.
 leave, to; na-u, nul, pōts, ta, ti.
 leech, lam.
 left (hand), kets.
 leg, lower; tuts.
 leg, upper; māl.
 leg (of table), hikā't.
 lend, to; mok.
 leopard, cāme.
 lessen, to; hitso'n.
 let, to; in, na-u.
 let out, to; ta.
 let us! -lō.
 letter, a; yul.
 level, pāl.
 liana, te-i.
 liar, a, uc, wan, yām.
 liberal, tol.
 lid, pac, cixt.
 lie, to; holli, nihu, nōk, nul, tixt (sing.),
 yōxt (pl.).
 lie, to (a falsehood); yām.
 life, pistaggs.
 lift, to; iye', kon (?).
 ligament, nal.
 light, yil.
 light, to; tim, yil.
 light (in weight), kōñ, tla-ū.
 lighten, to; mak, ne, yim.
 lightning, yil, yim.
 lightning bug, nāts, yil.
 lightning rod, koñ.
 like, nak, tuka'-u.
 like, to; icuhe, ite'-u.
 lily, marsh; ai, talco'p, tēxlk.
 limb, nec, teka'-uc.
 line, yul.
 lip, kāt.
 liquid, ak.
 listen, to; nak, pax.
 little, hitso'n, icō'l, cka.
 little, a; a'tna.
 live, to; ka, ke, nul, to, wan.
 lively, co'yuan.
 liver, kētsk.
 lizard, ma'kēts, nishtomam.
 loathe, to; yakst.
 lock, añ, lak.

lock, to; lak.
 log, nec.
 long, māñ.
 long time, a; kûl.
 look, to; hu.
 look like, to; tuka'-u.
 look after, to; ya-u.
 look for, to; iñi.
 looking-glass, it, hu.
 lookout, to be on the; iñi.
 loose, to; pōts.
 lope, to; pol, tsat.
 lose, to; aɣli(c).
 lots of, he-u.
 loud, maghasu, ōts.
 louse, niñ, tsil.
 love, to; ite'-u, lēm, cōt.
 low, mōk, nē.
 low (water), nāl, tsak.
 low, to; hon.
 lower, nē.
 lowered in front, po-ol.
 luck, tol.
 lumber mill, kiñ, tam.
 luminary, yil.
 lump, māk.
 lungs, itsk, tsāts.
 lynx, netswopst, cake.
 maggot, nāts.
 magnolia, hila'ñ, māñ, nec, tē, wac.
 maize, necūm, tso'-ots.
 make, to; ka, na-u.
 make baskets, to; ko.
 make do, to; wac.
 make fun of, to; ha'yu, iwe-u.
 male, i-ōl, ca.
 man, a; i-ōl, ca.
 mane (of horse); nā-u', tē.
 manure, it.
 many, he-u, mōn.
 many times, ti'mka.
 marble (to play with), ce.
 Mardi Gras, ĕñ, hiwe'-u, yil.
 mare, tsanu'k.
 mark, yul.
 mark, to; yul.
 marrow, tuts, wa.
 marry, to; hila'-i, yal, yil.
 marsh, ai, kotsk(o).
 marsh lily, talko'p, tēɣlk.
 mash, to; lik.
 master, ki'wile.
 mat, kāl.
 match, kol, la-u.

match box, ka-u, kol, la-u, teyo'.
 matter, to be the; ka.
 me, hi-, wēt.
 meadow, loxk.
 meadow lark, itsk, tsila'm.
 meal, kop, li.
 mean, hatse-e'c, yōl.
 mean, to; co.
 measure, to; iwef.
 meat, āl.
 medicine, te-i.
 medicine, a kind of; hi'lañ, te-i.
 meet, to; kin.
 meeting place, kin, ta-i.
 mend, to; ka, ka-i.
 merchant, yik.
 Mermentau River, Ynmanta-u.
 mew, to; hon.
 Mexican, Tsa'yon.
 Mexico, ne, Tsa'yon.
 midday, kāk'kau.
 middle, kima'ti.
 midnight, iti', kima'ti.
 mile, iwef, ne.
 milk, nīk.
 mill, li, tso'-ots.
 mill, to; hat-, ka.
 mind, to; ya-u.
 mischievous, co'yuan.
 missile, a small; cōm.
 mist, to; po'.
 mix, to; mak.
 moccasin, na-u.
 moccasin snake, otse.
 mock, to; iwe-u.
 mocking bird, ko-i; takis, tots.
 moist, ak, nak, wōn.
 molar, ickā'm.
 molasses, ak, ne, ōl', cīek.
 mole, hōum, mōm.
 Monday, hiwe'-u, pe, yil.
 money, lak.
 monkey, kūc, mēl, tuka'-u.
 month, yil.
 moon, iti', yil.
 moor, to; hikon.
 more, hal, it, iye'.
 morning, iye', yil.
 mortar, pa.
 mosquito, tla.
 moss, cīt.
 mother, hukē't, teñ.
 mother-in-law, hica'n.
 mound, māk.

- mount, to; tam.
 mountain, katt, māk, ne.
 mourn, to; ilañ, wan.
 mouse, an, pak.
 mouth, kāt.
 mouth (of a river), ntul.
 move, to; iwan, tsīp.
 much, he-u, hiwe'-u.
 mucus, mil.
 mud, lu.
 muddy, tlōke.
 mulatto, i'ctoxc.
 mulberry, cec.
 mule, an, māñ.
 mullet, pux, ya-u.
 mumps, ko-i.
 muscadine, hi'lañ, wōl.
 musical instrument, a certain kind
 of; nak.
 mustache, kāt, nā-u'.
 mute, ko-i.
 my, wi.
 myrtle bush, ine'.
 myself, wi.
 nail, i'col.
 nail (of finger); ehuks(?), nak, tsōx.
 naked, wo'ciña.
 name, eñ.
 name, to; eñ, wa-u.
 narrow, po.
 nasty, ikau.
 near, ipal, ō, ōl, tiwē.
 near, to come; han.
 nearly, han, nak, ōl.
 neck, inte', ko-i.
 necklace, ok.
 necktie, inte', ok, yul.
 needle, hōp, tol.
 negress, kūc, mēl.
 negro, kūc, mēl.
 neigh, to; hai.
 nephew, tens.
 nest, pā.
 nest (of ant), itsa'k.
 net, yal, ya-u.
 never, cō.
 new, il, kalla.
 new moon, yil.
 New Orleans, nūn, uc.
 newspaper, yul.
 New Year's day, hiwe'-u, yil.
 next, ha.
 next to, (ot)kine.
 nice, ci'liñ.
- niece, tens.
 night, iti'.
 nine, tegghuiaw, wōc.
 nineteen, hal, tegghuiaw.
 ninety, hi'yen, tegghuiaw.
 nipple, nik.
 no l, aⁿ, ha.
 nobody, ca, cō.
 none, ha.
 noon, itse', ká'khau.
 north, hōlc.
 northern, hōlc.
 nose, uts.
 nose ring, kom.
 nostril, hōp, uts.
 not, ha.
 nothing, cō, cōk, totai.
 nothing, for; kon, totai.
 now, a, eikun, kul, nak.
 oak, to'piet, ka'ñcinke, kuts, nec, yil.
 oar, hīn.
 obliged, hiwe'-u.
 occiput, inte'.
 ocean, kākau', tul.
 ocelot (P), cāmc, tek.
 oesophagus, ko-i.
 of, ot.
 often, ti'mka.
 oil, šñ.
 old, iolic, kop, wa'ci.
 oldest, wa'ci.
 old maid, kic, yuts.
 omelet, itsai, ku, noha'mc.
 on, ots, ot, -p.
 on account of, -p.
 on the bank of, ō, ōc.
 on the edge of, ō, ōc.
 on the point of, ōl.
 on the rim of, ōc.
 on the side, num.
 on this side of, i'ti.
 on the top of, ōts.
 once, tanu'k.
 one, tanu'k.
 one another, hok-.
 only, ipu'ts.
 open, to; pa-i, tel.
 opossum, hi'yen, kak.
 oppressive, hatte'.
 or, n, tan, u.
 orange (tree), nec, ne'tatat, tāt.
 order, to; wahi, wac.
 other, tan.
 ought, kañ.

our, yu.
 ourselves, yu.
 out, mŭks, pa-i, pe.
 outdoors, pŭc.
 outgrow, to; iye', yuts.
 outside, pŭc.
 oven, pāl, cixt.
 over, ma, ōts, tsēc.
 over (across), icix.
 over (finished), hanc, pe.
 overcoat, māñ, ok.
 overhead, ōts.
 overlap, to; māñ, tanu'k.
 owl, a'nt'hu, wawact.
 owl, horned; wolce'l.
 owl, screech; woc, iti'.
 own, to; kē.
 ox, i-ōl, cokō'ñ.
 oyster, uk.
 pace, to; tsat, ti'-uxts.
 paddle, hin.
 paddle, to; kem.
 pail, nec, cixt.
 pain, hē, lam, wai.
 painful, hē.
 paint, 'n'ox.
 paint, to; yul.
 pair, tsík.
 paling, tim.
 palm (of hand), kima'ti, wōc.
 palmetto, ma'kpēl.
 palpitation, pak.
 pantaloons, ca, ke.
 pants, ke, ok, ca.
 paper, ta'nstal.
 parasol, ack.
 parch, to; itsai.
 parching pan, itsai.
 parents, ca.
 part, to; ti.
 partridge, nelkitson.
 pass, to; ti.
 pass (of a river), ntul.
 past, tsika't, kaki.
 patasa, pitx.
 path, wañ.
 pathway, wañ.
 paw, hikā't.
 pay, to; yik.
 peach, tepu'k.
 peanut, ku'lc-wālc.
 pearl, takine'n.
 peas, kima'ti.
 pecan, nec, pa'kan.

peel, to; lom.
 peeling, tal.
 pen, yul.
 pencil, nec, yul.
 penis, toto'c.
 pepper, kuts, co, tayo'ts, tuka'-u.
 perch, pitx.
 perfume, hima'.
 persimmon, ōl'.
 person, a; ca.
 pestle, pa, wāk.
 petticoat, hui, ke.
 pheasant, enke'wict.
 physician, i'pēcōk.
 pick, to; yam.
 picket, tim.
 picture, iwe'-u, yul.
 pie, ōl', wak.
 pierce, to; hōp.
 pig, hi'yen.
 pigeon, togskē.
 pile, a; mak.
 pile, to; mak.
 pillow, ka.
 pillowcase, ka, ka-u.
 pimple, o, cōm, uk.
 pin, māk, tol.
 pinch, to; tsūm.
 pine, māñ, muñ, nec.
 pink, kuts.
 pipe, tsict, tluk.
 pistol, pem.
 pitcher, cixt.
 pith, co.
 pity, to; icuhe.
 place, kahiya'.
 place, to; itol, na-u, ne.
 plane, kats, ne.
 plane, to; kats, ne.
 plank, nec, pal.
 plant, a; hi.
 plant, to; hi.
 plantain(?), a-i.
 plaquemine, ōl'.
 plate, ka, pāl, cixt.
 play, co'yuan.
 play, to; ankā, wan.
 play (on an instrument), to; nak.
 playful, co'yuan.
 pleased, lik, tsic.
 plenty, he-u.
 pliant, li.
 plow, a; ne, pom.

plow, to; pom.
 plowman, ne, pom.
 plowshare, ne, pom.
 plucky, call.
 plum, kūts, tep'u'k.
 plunge, to; ik, mak.
 (plural), -kit, tē.
 pocket, hōp, kom.
 pod, kima'ti.
 point, uts.
 point, to; nak.
 poison, katse-e'c, te'-i.
 poison vine, hē, tsat.
 poker, kitso'nc.
 polecat, cikitic, tsinniu.
 policeman, kon, ca.
 polished, kats.
 pond, ai, kotsk(o).
 pond lily, hōp, kāt.
 pony, tsanu'k.
 poor, lak.
 poplar, tai.
 pork, āl, hī'yen.
 porpoise, pun.
 portrait, iwe'-u, yul.
 possess, to; kē.
 post, tlop.
 post, to; ke.
 post oak, yil.
 pot, pāl, cixt.
 potato, konē'n.
 potato, marsh; ai.
 pottery, lu.
 pound, to; ēm.
 power, hiwe'-u.
 powerful, hiwe'-u.
 prairie, loxk.
 prairie chicken, enke'wict, hom, oñ.
 pray, to; wēn.
 prayer bead, ko-i, takīne'n.
 preach, to; ko-i, wan.
 pregnant, cōm.
 prepare, to; itol.
 prepared, to be; pe.
 present, a; mic.
 previously, ha'hu, it.
 prick, to; ka-u, tlop.
 prickly ash, nec, ciwā't, tē.
 prickly pear, kū-i.
 priest, in, ca.
 prison, añ, lak.
 proceed, to; ti.
 property, cōk.
 protector, pa'ts.

protrude, to; kam.
 proud, tsēñ, tsil.
 provisions, ya.
 prune, kūts, tep'u'k.
 pull out, to; icul, kon.
 pumpkin, mōyūm.
 punch, to; man.
 pup, icō'l, cūl.
 puppy, icō'l, cul.
 purple, uc.
 pursue, to; nik'ha'-u.
 push, to; man, tsañ(c).
 put, to; itol, na-u, ne.
 put in, to; in, ke.
 put in order, to; iwil.
 put into, to; hol, ka-u.
 quail, tsila'm, nelkitson.
 question, to; in.
 quick, lak, māñ.
 quicker, ha, māñ.
 quickest, ha, māñ.
 quickly, ha, māñ.
 quiet, elañ, tī'uxts.
 quiver, ka-u, tik.
 rabbit, an, pon, well.
 raccoon, wá'lkol.
 rail, nec, tam.
 rail, iron; kuts.
 rain, kákau', wōn.
 rain, to; kákau'.
 rainbow, min, paʔts.
 raise, to; its-, yuts.
 raised bread, pe-u.
 raisins, a'liñ.
 rapidly, lak, ti-u.
 rat, an, pak.
 rattle, to; coñ.
 rattlesnake, otse'.
 raven, kāk.
 raw, il.
 razor, lac, ná'-u'.
 read, to; hu.
 ready, itol, pe.
 real, uc.
 receive, to; kon.
 reciprocally, hok-.
 rectangular, māñ.
 red, kuts, ōfg.
 red bug, pitsiyu'.
 red paint, 'n'ox.
 Red River, kuts, ta-i.
 redden, to; kuts.
 reed, āct.
 (reflexive), hat-.

rejoicing, lik.
 relations, ca.
 relatives, ca.
 relax, to; kom.
 remain, to; ke, nul.
 remember, to; ux̄ts.
 remove, to; ts̄ip.
 reproach, to; he-u.
 resemble, to; tuka'-u.
 rest, the; tan.
 restless, ke, t̄i'ux̄ts.
 return, to; ō, pa-i.
 revolve, to; mic.
 rhume, aktsa'-u.
 rib, iautil, wex̄t.
 ribbon, po.
 rice, te-u.
 rich, ke.
 ride, to; ite-u.
 ridgy, wak.
 rifle, pem.
 right hand, te, tol, wōc.
 rim, ōc.
 rind, tal.
 ring, ke.
 ring, to; coñ.
 ring shaped, nak, woc.
 ripe, lak, ne.
 rise, to; iye', ō.
 river, akon(st), ta-i.
 rivulet, icō'l, ta-i.
 road, wañ.
 roar, to; kan, lōn.
 roast, to; wak.
 roast beef, cokō'ñ, tiu.
 roaster, wak.
 roasting stick, tlop.
 robe, ke.
 robust, lak.
 rock, wai.
 rock, to; wil.
 rocking-chair, ite-u, ke, wil.
 roily, tlōke.
 roll, to; lum.
 roller, lum.
 roof, ōts.
 room, añ.
 rooster, i-ōl, noha'mc, ca.
 root, wil.
 root, to; m̄ñ.
 root beer, a'ñpats, kákau'.
 rope, o.
 rosary, takine'n.
 rose, tēxlk, tim.

rot, to; ic.
 rotten, ic.
 rough, tsūk.
 round, k̄uts, toke.
 row, to; kem.
 rowboat, kem, tu.
 rub, to; kol, cōl, tsak, wo-i.
 rugged, tsūk.
 run, to; pakna'-u, tsat.
 run, to (as a river); akna.
 run after, to; nik'ha'-u.
 rust, hatsi'l.
 rusted, hatsi'l.
 rusty, hatsi'l.
 rustle, to; coñ.
 sack, ka-u.
 sad, elañ, ckal koptalē.
 saddle, kipa'xc, nec.
 sail, ok.
 salmon color, tāt, uc.
 salt, ne, ciek.
 salt cellar, ka-u, ne, ciek.
 same, the; tan, tanu'k.
 sand, ye-u.
 sap, ak.
 satisfied, lik.
 Saturday, Sa'mēdi, yil.
 sauce, ēñ.
 sausage, ko(l), kui.
 savage, anian, yu'k'hiti.
 saw, a; kiñ.
 saw, to; kiñ.
 sawdust (?), āk, nec.
 sawmill, añ, kiñ, tam.
 say, to; wan.
 scab, kats.
 scaffold, nec, ta.
 scaffolding, nec, ta.
 scald, to; la-u.
 scale (of fish), luc.
 scalp, icā't, lac.
 scalp, to; lac.
 scalping knife, lac, kuts.
 scare, to; ntē-i, cō(l).
 scent, hima'.
 scent, to; hima', muñ.
 scenting, muñ.
 schoolhouse, añ, ux̄ts, yul.
 schooner, cī(l), tu.
 scissors, k̄uts.
 scrape, to; kam.
 scratch, to; kam, tsūm.
 scream, to; ko-i, yok.
 screech, to; woc.


screech owl, tem, woc.
 sea, kákau', tul.
 seal, to; pon, tsipal, yak, yul.
 search, to; iñi.
 season, ne.
 seat, a; ke.
 second, tsik.
 see!, ki'ka.
 see, to; hu.
 seed, ots, co.
 seize, to; kon, yal.
 self, hat-, nuk.
 sell, to; yik.
 send, to; o-i, ti, wahi, wac.
 send for, to; iñi.
 sensible, uxts.
 Serpent Bayou, otse, ta-i.
 set, to; kohits (the sun), ots (a hen).
 settle, to; ke, nul.
 settlings, kitsa'-u.
 seven, pax.
 seven hundred, pax.
 seventeen, hal, pax.
 seventy, hi'yen, pax, pon.
 severe, hue'.
 sew, to; cī(l).
 sewing machine, cī(l).
 shade, ack.
 shade, to; ack.
 shadow, ack.
 shake, to; tsa-i.
 shallow, nāl.
 shape, to; itol.
 shaped, nak.
 shark, kam, nok.
 sharp, ox.
 sharpen, to; ki'ni.
 shave, to; lac.
 shawl, ok, yul.
 she, ha.
 sheath, ka-u.
 sheep, an, pon.
 sheep tick, cōm, tsi'latsk.
 shell, iwa'l, tal, uk.
 sheriff, añ, ko^a, lak, ca, ya-u.
 shield, pa^{ts}.
 shin bone, tsi, tuts.
 shine, to; lam, tol, yil.
 shingle, nec, pal.
 shining, lam.
 ship, niltaks.
 shirt, ka-u, ok.
 shirt collar, inte', ok.
 shiver, to (break); tsa(l).

shoe, na-u.
 shoemaker, a; ka.
 shoot, to; pem, pōts.
 shop, añ, yik.
 short, mōk.
 should, kañ.
 shoulder, nok, te-u.
 shove, to; ko(l), ko^a, col, tsañ(c).
 shovel, ne, tam.
 shrimp, tsam, tuka'-u.
 shucks, wac.
 shut, to; pan.
 sick, hē, ctiu.
 sickness, hē.
 side, inō, kū'cnak.
 side (of body), iautall.
 side, on one; inahi, nūm.
 sieve, hīl, hōp, wōl.
 sift, to; hīl.
 silk, tōt.
 silver, kop, lak.
 since, kaki, tsika't.
 sinew, nal.
 sing, to; yok.
 sink, to; kohits.
 sister, elder; wēt.
 sister (of man), kicēt, pēn.
 sister (younger), hile't.
 sister-in-law, ntsēt.
 sit, to; ke, to.
 six, lāt, tsik, tālst.
 sixfold, lāt, cēm, tsik.
 sixteen, hal, tālst.
 sixty, hi'yen, lāt, pon, tsik, talst.
 skiff, tu.
 skin, tal, til.
 skin, to; lac.
 skip, to; pux.
 skunk, ciki'tic, tsinniu.
 sky, it'hā'ns, lak.
 slander, to; hatse-e'c, ko-i, wan.
 slanting, talanka'-u.
 slap, to; pak.
 slave, a; ke, ki'wile.
 sleek, kats.
 sleep, to; oi.
 sleet, ha-u, capa'ts.
 sleeve, ok.
 slender, pax.
 slim, pax.
 slipper, na-u.
 slope, tlot.
 sloping, talanka'-u.
 slowly, ti'uxts.

small, hitso'n, icol, cka, cōm.
Small Lake, yu'k'hiti.
smallpox, māk.
smart, tol, uxts.
smart, to; hē, lam, wai.
smell, to; hima', muñ.
smell badly, to; ic.
smilax, tla'kiet.
smoke, a; po', ci.
smoke, to; po'.
smoke (tobacco), to; tluk.
smokehouse, añ, po'.
smooth, kats.
snake, natkoi, otse'.
snake, a species of; oñ.
snake, garter; yul.
sneeze, to; uts.
snow, ha-u, ãle.
snow, to; ha-u.
snowfall, ha-u.
so, nak, uc.
soak, to; ak, li.
soap, ãñ.
sock, kop, na-u.
soft, li, tōt.
soften, to; li.
soldier, wañ.
sole (of foot), hikā't.
sole (of shoe), hui, na-u.
somebody, ca.
some one, ca.
somersault, a; pats, pux.
something, -nã.
sometimes, to'unta'fm.
son, i-ōl, cka, yuts.
son-in-law, wi.
song, yok.
soon, òl.
sorcerer, yon.
sore, mīl.
sort of, nak.
soul, co.
soul (of the dead), piḡ.
sound, to; kan, nak, coñ.
soup, hikū'.
sour, a'ñpats.
source, ak, hōp, ò.
south, aki, pa'-i.
sow, hi'yen.
sow, to; pam.
spade, ne, tam.
Spaniard, Tsa'yon.
speak, to; ko-i, wan.
spear, tsa, yapū'x.

speckled, tēk.
spectacles, hu, wōl.
speech, ko-i, yul.
spider, lam, tamhe'-uc.
spider web, hīl, tamhe'-uc.
spill, to; tloṃ.
spine, tsi.
spinster, yuts.
spirits (of the dead), piḡ.
spit, to; kitu'c.
spittle, kitu'c.
split, to; pal, tam.
spool, ok, cōm, toke.
spoon, no.
spot, yul.
spotted, tsōp.
spring (of water), ak, hōp, ò.
spring (of year), ilu', tempst, tut.
spur, kū'cnak, tloṃ.
spyglass, hu, pel.
square, kûts, mññ, tole, yul.
squat, to; ke, yōts.
squeal, to; wil.
squeeze, to; pats, tsañ(c).
squirrel, hōp, paktsa'ke, tkigpiim.
squirrel, flying; khilkau.
squirrel, ground; tkigpiim.
stab, to; man.
stable, añ, tsanu'k.
stairs, pāk, tam.
stamp, to; tsal.
stand, to; illitt, tsōt, ta, to.
stand out, to; kam.
standing, tlo.
star, ic, ká'khau, hitso'n.
starling, tsumthimaan.
start, to; ka, ti.
stay, to; ke, to.
steal, to; tsán.
steam, wa-uc, wōn.
steamboat, po', tu.
step, pāk.
step, to; pāk.
stepfather, (hi)te't, pēl.
stepmother, hukē't, pēl.
steps, tam.
stick, nec, tso'm.
stick into, to; tloṃ.
sticky, luc, tsipal.
stiff, lak.
still, elañ, ti'uxts.
still (yet), ik'hu'ntan.
sting, to; i-oñ, caⁿ, tsa (snake).
stingy, ci-ū.

stink, to; ic.
 stir, to; iwan.
 stocking, kop, na-u.
 stomach, ko^{ap}.
 stone, wai.
 stop, to; hañc, pe.
 stop (a hole), to; tsak.
 stopper, ka-u.
 store, añ, yik.
 storm (of wind), a; hi.
 stout, kome.
 straight, ta-i.
 strain, to; lak.
 strangers, ca, taic.
 strap, kaihi, til, yām.
 straw, tsak.
 strawberry, kiñ, li.
 stream, akon(st).
 street, nūn, wañ.
 stretch, to; kon, māñ.
 strike, to; pak, pam.
 strike, to (as lightning); kon, mak.
 string, o.
 string of beads, takīne'n.
 stripe, yul.
 striped, māñ, wak, yul.
 strong, hiwe'-u, kome, lak, maghasu.
 strong (liquids), hē.
 stuff, to; ko(l), kui.
 stump, kûts, nec.
 stupid, co'yuan.
 suck, to; ta, tōts.
 suck out, to; ta.
 suction, tots.
 sugar, ne, ōl', cīck.
 sugarcane, ne, ōl', cīck, tu.
 sugar mill, li, ne, ōl', cīck, tu.
 sugar press, li ne, ōl', cīck, tu.
 summer, ilu'.
 sun, ic, ká'kha-u, lak, nagg.
 sunbonnet, icāt.
 Sunday, hiwe'-u, yil.
 sundown, kohits.
 sunflower, lak, tēxlk.
 sunrise, iye', ká'khau.
 sunset, kohits.
 suspenders, kaihi.
 swallow, to; kúl.
 swamp, ai, txūt, tu.
 swan, woc.
 swap, to; make.
 swear; to; he-u.
 sweat, ats.
 sweat-house, ats.

sweat, to; ats.
 sweep, to; cil(c).
 sweet, ōl', cīck.
 sweetening, ne, cīck, ōl'.
 swell, to; pe-u.
 swiftly, ti-u.
 swim, to; lul, mak.
 swing, a; pa-u.
 swing, to; pa-u.
 swollen, cōm.
 table, itol.
 tail, hal, te-u.
 tail (of fish), kam, nok.
 tailor, a; kûts.
 take, to; icul, ko^a, yal.
 take away, to; koki.
 take (medicine), to; ūm.
 talk, to; ko-i.
 talker, ko-i.
 tall, mets.
 tallow, ěñ.
 tar, ěñ, nec.
 tar, to; muñ, cōl.
 tarantula, lam, tamhe'-uc.
 team, pom, cokō'ñ.
 tear, to; ko^a, tlēm.
 teat, nīk.
 tell, to; wan.
 ten, heissign, wōc.
 tender, li.
 tendon, nal.
 terrapin, ōt.
 testicles, kams.
 Texas, ne, Tsa'yon.
 than, it, ot.
 thankful, hiwe'-u.
 that, kut, ma, nak, ya.
 that which, ka.
 thee, n.
 their, ha.
 theirs, ha, ke.
 them, ha, ca.
 themselves, ha.
 then, -čhč, ka-i.
 there, ya.
 therefore, nak, to'hinak.
 they, ha, he-u, -ul. 
 thick, hēts, kome, tsam, uici.
 thief, a; ca, tsān.
 thigh, māl.
 thimble, ka-u, wōc.
 thin, pax.
 thing, cōk.
 think, to; nai, wif.

- third, lāt.
thirsty, kákau', ka-u, piḡ.
thirteen, hal, lāt, woc.
thirty, heissign, lāt, woc.
this, a, kut, nak, ya.
thorn, nīt.
thorny, ox.
thou, n.
though, keo.
thought, nai.
thousand (and compounds), hi'yen,
iolie, pon, tsako'p.
thread, o, ok, cōm.
thread, to; o.
three, lāt.
threefold, lāt, pon, cēm.
thrice, lāt.
throat, intē', ko-i, nal.
throw, to; pak, pam.
throw up, to; tan.
thumb, wōc.
thunder, kaⁿ, kap, loñ, makhasu, ne.
thunder, to; kon, loñ.
thus, nak.
thysself, n.
tick, niñ, tsil.
tick, sheep; tsi'latsk.
tick, wood; tsi'latsk.
tickle, to; tsikilik.
tide, kákau'.
tie, to; hikon, yām.
tiger, intok.
tiger cat, tek.
till, tik.
time, at the same; itol.
times (with numerals), cēm.
tired, hilak, pēt.
to, ot.
toad, a'kitoc.
tobacco, tsit.
tobacco pipe, tsit, tluk.
to-day, yil.
toe, hikā't, tippell.
toenail, hikā't, tsōx.
together, hok-, cēm, tsam, tiwē.
to-morrow, yil.
tongue, nēl.
to-night, iti'.
too, pa-i.
tooth, ots.
toothache, hē, ots.
top, itse'.
top of, ots.
toward, ot.
towel, it, tsak, wōc.
town, nūn, uc.
track, pāk.
trade, to; yik.
tramp, to; pāk.
travel, to; ti, wañ.
traveler, wañ.
tree, kak, nec.
tremble, to; tsa-i.
triangular, lāt uts.
trot, to; tsat.
trousers, ke.
trout, katpa'k.
true, uc.
trunk, teyo'.
truth, uc.
tub, na-u.
tube, hōp, mañ, te.
tumbler, eixt.
turbid, tlōke.
turkey, ai, anian, noha'mc, skillig.
turkey buzzard, hi'lañ.
turkey, water; ak, ts'ok.
turn, to; hat-, lum, mic, pa-i.
turn into, to; ko.
turnip, ickā'm, wac, wil.
turtle, kone', naḡts.
tweezers, tsūm.
twelve, hal, ha'ppalst, tsik, wōc.
twenty (and compounds), hal, heissign,
tsik, wōc.
twice, pon, tsik.
twig, nec, teka'-uc.
twins, i-ōl, tsik.
twist, to; pic.
two, ha'ppalst, tsik.
twofold, tsik.
ugly, ikau, kā'tse.
ulcer, uk.
umbrella, ack.
uncle (either side), waxc.
uncooked, il.
under, hui, nē.
underbrush, kome.
undershirt, hui, ok.
undulating, kōl, yul.
uneasy, to be; anian, icuhe.
unfold, to; tel.
United States, mōn, ne.
unlike, nak.
unripe, āk, ne.
until, tik.
unwell, tol.
up, its-, ōts, te-u.

- upper, ōts, te-u.
 upset, to; tloṃi.
 upstream, ot, te-u.
 up to, tik.
 us, ic-, yu.
 used, to be; lik.
 valise, teyo'.
 veil, to; uts.
 vein, añ, pōc.
 venison, āl, lāns.
 venom, otse', te-i.
 vermilion, kuts, lak, 'n'ox.
 vertically, māñ, nē.
 vertigo, itse', iwan.
 very, hiwe'-u, kūc, nak.
 vessel, niltaks.
 vest, mōk, ok.
 vibrate, to; iwan.
 view, to; hu.
 village, nūn, uc.
 vine, tsapalst, te-i.
 vine, a poisonous; tsat.
 vinegar, a'ñpats, kákau'.
 violet color, to, uc.
 violet, to color; uc.
 violin, nak.
 visit, to; hu, nōn, ō.
 vomit, to; tan.
 wagon, nec, pal.
 waistcoat, mōk, ok.
 wait for, to; ya-u.
 wake, to; its.
 walk, to; nōn, wañ.
 walk fast, to; tsat.
 wall, wāl.
 walnut, black; ots, tsa(l).
 walnut, white; yegg.
 want, to; ko.
 want, not to; oñc.
 war, wañ.
 war chief, wañ.
 warehouse, yik.
 warm, ilu'.
 warrior, wañ.
 warpath, wañ.
 wash, to; pats, tsak.
 wasp, i-oñ, miñ.
 watch, a; iwef, ká'khau.
 watch, to; hu, iñi, tol, ya-u.
 watch cover, iwef.
 water, ak, kákau'.
 water, salt; hē.
 water moccasin, otse'.
 water turkey, ts'ok.
 wave, wal.
 wave, to; wal.
 wavy, kōl, tuka'-u, wal, yul.
 wax, ēñ, ok.
 way, wan.
 we, ic-, -lo, -tsēl, wi, yu.
 weak, min.
 weapon, nats.
 weary, hilak.
 weave, to; ok.
 wedge, nec, tam.
 week, a; yil.
 weep, to; hai, yo-u.
 weevil, tso'-ots, ya.
 well, tol.
 well (adv.), nak.
 well, a; hōp, kákau'.
 west, hiki'.
 wet, ak, li.
 wet, to; ak, li, yack.
 wheat, wak.
 wheel, lum, nec, pal.
 when, -n.
 where, kahiya', itha'ñ, ma.
 wherefore?, cok.
 whet, to; kíni.
 whetstone, kíni, kûts, ce.
 whether, n.
 which, hatna', ka.
 while, a, eikun.
 whip, a; pats.
 whip, to; pats.
 whirl, to; no, pa-u, wōl.
 whirlwind, hi, no.
 whisky, kitsā'k.
 whistle, a; woc.
 whistle, to; woc, yok.
 white, kop.
 whiten, to; kop.
 white of egg, kop, ku.
 white people, ka-u, kí'wile.
 whittle, to; kuts.
 who, ca, cí'ne-u.
 whole, māñ, mōn.
 whooping-cough, i-oñ, ko-i.
 why?, cōk.
 wicked, yōl.
 wide, uici.
 widow, hipa', kic.
 widower, hila'-i.
 wife, hila'-i, kic, nikiil.
 wild, anian.

wildcat, netswopst, niā'l, cack, tek.
wú'lkol.
will-o'-the-wisp, kic, yuts.
wind, hi, iit, kañ, pats.
windstorm, hi.
wind up, to; toke.
window, a; kāt, mok, pan.
window glass, hu.
windpipe, kimī'ñ.
wine, kākau', kuts.
wing, hikā't, ka-u, nok.
winnow, yaxts.
winter, a'kmālc, allsteumat
wipe, to; tsak.
wise, lekke'.
wish, to; ko.
witch, kic, yon.
with, ōl, -p, tiwē, wē.
without, ha.
wizard, yon.
wolf, cāmc, yālic.
woman, kic, nikiil.
wood, kak, nec.
wood (forest), kak.
wooden, nec.
wood tick, tsí'latsk.
wool, ná-u'.
word, ko-i, yul.
work, to; ka.

world, the; it'hā'ns, ne.
worm, nāts.
worn out, lik.
wound, to; caki.
wrap, to; toke, yints.
wrathful, i-u(c).
wriggle, to; iwan.
wrist, māc, wōc.
write, to; yul.
writing, a; yul.
yard, kak, tim.
ye, n.
ye! (imperative), -to.
year, ilu'.
yeast, a'ñpats, wak.
yellow, kop, tāt.
yellow fever, la-u, tāt.
yes, ha.
yesterday, kut, tem.
yet, ik'hu'ntan, tan.
yolk, ku, tāt.
yonder, nak, ya.
you, n, -tēm.
young, hitso'n, icō'l, cec, cōm.
youngest, hitso'n.
your, n.
yours, ke.
yourself, n.
youth, a; kun, yuts.

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